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# THE MISSIONARY HERALD

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Volume CI

JULY, 1905

Number 7

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WE refer our readers to the last page of the cover for notice of the Annual Meeting of the Board at Seattle, September 14-18. The invitation from the Committee at Seattle is very broad, including

**The Annual Meeting** not only all the members of the Board, but pastors and one delegate from each contributing church. The arrangements for the special train are completed, and already engagements have been made filling two Pullman cars from Boston, with a third partially filled. It is expected that other cars may be added along the way, from New York, Chicago, and perhaps at other points. Mr. Hosmer, at the Rooms of the Board, 14 Beacon St., Boston, will furnish a circular and all information as to route, the train, and the entertainment. There is good promise of a large and enthusiastic meeting at Seattle. The annual sermon will be delivered by Rev. Joseph H. Twichell of the Asylum Hill Church, Hartford, Conn. One of the leading speakers will be Rev. William J. Dawson, of London, whose evangelistic messages have been so fruitful during the past winter. This will be his first introduction to the Pacific coast.

MR. BUNKER sends his first report from Beira, written May 3, about four weeks after his arrival at that new station. With it he sends a photograph of the cottage which he has secured, temporarily at least, for his residence. He finds he has arrived at a

**Our Cover Picture** favorable time for securing property, the business of the town being much depressed and prices being low. The reports so often made as to the unhealthfulness of the place are not confirmed by the statements of several English families who with their children are living in Beira. The site of this cottage shown in the cut Mr. Bunker thinks is the best obtainable, being about thirty minutes' walk from the town, but a sea wall is being built which will shorten the distance one-half. He finds the people — black, white, half-caste, Portuguese, and English — all anxious for schools. The government requires that Portuguese and Chindao be taught in the schools, but the natives and the whites want English. At the outset there appeared a strong and outspoken prejudice against the idea of beginning a mission in Beira, but later the business men and officials extended many kindnesses to Mr. Bunker, and seemed to recognize the fact that a mission of the right sort would prove a benefit to the community. Mr. Bunker proposes to bring his family at once to Beira, believing that it is not only safe for them, but will be specially helpful in the commencement of the mission.

SINCE our last number was issued, the world has received with little short of amazement the tidings of Japan's victory on the sea, which is, perhaps, even more brilliant than her previous victories on land.

**Japan's Victory** The story of the completeness of Admiral Togo's triumph seems almost incredible. That he should cripple the naval squadrons of Russia was perhaps anticipated; that he should have destroyed them, the most sanguine Japanese could have hardly thought possible; but that he should have done this with practically no loss to his own forces almost surpasses belief. In the midst of this unexampled triumph the Japanese seem to be bearing themselves with remarkable self-restraint. There is no sign of undue exaltation as yet; certainly there is no extravagant jubilation. The government and the people have not lost their heads by reason of their extraordinary success. Only a week after the battle in the Japan Sea the Japanese residents of Boston, with invited friends, met to celebrate the victory, and while it was, of course, a joyful occasion, it was singularly in contrast to the demonstrations which Americans would have made under like circumstances. There was a marked sobriety in the bearing of all present. Not a boastful word was spoken, and the calmness and reserve were most noticeable. The Japanese chairman of the meeting, in speaking of the character and results of the conflict in which they had been engaged, said, strikingly, that their "victory was a triumph of a Christianized paganism over a paganized form of Christianity."

WE call special attention to the extract printed on page 333, from the Report of South Africa Native Affairs Commission, in reference to Christianity and Morals. The Commission consisted solely of laymen prominent in all colonial affairs in South Africa, and they have issued this statement, which is commended to the attention of all who are skeptical about missionary work, whether in Africa or any other portion of the world. A prominent English bishop writes to the London *Times* calling attention to this deliberate and unanimous judgment of the ablest commission which the government could possibly secure, and adds, "This witness of a Government Blue Book ought to do more for the missionary cause than many missionary sermons."

A CABLE dispatch prepared by Captain Garland has been received, forwarded from Sydney, New South Wales, under date of May 31, stating that a cyclone on Kusaie and Ponape had destroyed property, and the losses were total. No mention was made of loss of life, and we are left to infer as to whether the property means houses, or the cocoanut and breadfruit trees and the like on which the people so largely depend for food. The same dispatch calls for the return of Miss Olin as soon as possible, thus indicating that the work is so far intact as to call for the full mission force. The dispatch also states that the *Morning Star* may be expected at Honolulu in August, showing that our missionary vessel escaped damage from the hurricane. Letters reporting in detail what has occurred will not probably reach us before the first week in July. The

**A Cyclone  
in Micronesia**

newspapers have contained a report from Guam of a destructive conflagration at Agaña, but no word has reached us confirming this story. Our mission premises, occupied by Mr. and Mrs. Case, are about a mile from the town, and probably would not be involved in any calamity of the kind reported.

ON May 15, in the First Congregational Church of Oberlin, O., Mr. Thomas King, of the senior class in the Theological Seminary, was ordained to the gospel ministry, the principal parts of the service having been taken by missionaries now on furlough in this country. The sermon was by Dr. A. W. Clark, of Austria; the right hand of fellowship by Rev. C. A. Clark, of Japan; the ordaining prayer by Rev. G. D. Wilder, of China; and charge to the candidate by Rev. M. L. Stimson, of Micronesia. Mr. King and his prospective wife are under appointment to the East Central African Mission, expecting to start soon for their field of labor.

#### **A Unique Ordination Service**

THE reports from India show the continued and terrible ravages of the plague. During the week ending April 1 there were 57,702 deaths, and this record even is not complete. The greatest losses have been in the Punjab, amounting to over 19,000. The London *Lancet* reports that in 1903 the number of deaths from plague in India was 853,000, while in 1904 they were 1,040,000. In twelve weeks of the last year there were a quarter of a million deaths in the Punjab alone, a province which has a population of about twenty million.

#### **The Plague in India**

SINCE the passage of the enactments authorizing the employment of Chinese coolie laborers in the mines of the Transvaal, there had arrived in South Africa up to April 30 a little over 36,000 Chinese, who are employed upon the Rand at Johannesburg. And still they are coming. A crying need now in the mining compounds is some missionary movement that shall reach these numerous and accessible "celestials."

#### **Chinese in Africa**

It is reported from Bombay that the Parsi community is greatly agitated over the question as to the reception of outsiders into the Zoroastrian faith. The question arises because several Parsis had contracted marriages with English ladies, whom they sought to have invested with the sacred shirt and thread of Zoroastrianism prior to the marriage ceremony. The Orthodox party protested, and many stormy meetings were held. Their principal men and even European *savants* were consulted, and a report was made that the Zend Avesta did not forbid conversions to the faith. But nevertheless various committees reported that it was inadvisable to recognize the possibility of conversion to Zoroastrianism. Public meetings were held, and great enthusiasm and unanimity were manifested as it was resolved that outsiders should not be admitted to the privileges of Zoroastrians, or of attending their fire temples or meetings, and also declaring that any Parsi priest "investing with the sacred *kustee* the professor of another religion should be excluded from the discharge of all sacerdotal

#### **The Parsis and Other Races**

functions." Parsiism thus declares that it cannot be a universal religion — that it has nothing to offer men who are not born in that faith. Their god or gods have nothing to do with men of other races. What an amazing contrast is their position from that of Him who said to his disciples, "Go ye into all the world and preach the gospel to *every* creature."

It is pleasant to note the ample provisions made in recent years by generous donors for schools, colleges, hospitals, public libraries, and smaller institutions in our own land. Friends are seeing to it that

**Cramped Quarters** the plants of their favorite institutions are amply provided.

Every few days the papers record gifts for a new hall in a college, or a library building, or a new ward in a hospital, or for ample schoolhouses. This is well, but read the following story of the Girls' Boarding School at Talas, near Cesarea, Turkey, of which Miss Orvis writes: "The chief difficulty is the very crowded condition of the school. We have our dining table and sideboard in the school library, and there is an organ in the same room, where a girl must be allowed to practice. The room which opens from the library is called the parlor. It is the general reception room and the teachers' sitting room. In it we have a piano belonging to Miss Bedrosian, our music teacher, and a baby organ. So there is music going on most of the time along with the other activities. A part of the bookcases have been moved there from the library also. In the dormitory there are twenty-five or thirty beds on the floor. The two cooks sleep downstairs in a room used both as a classroom and dining room. It is sometimes used as an ironing room, and is called the 'girls' sitting room'; they have no other room excepting the schoolroom. For ourselves we each have one room, and then we have a small room for our kitchen. We are thinking that a change will be necessary very soon. If we could have a small house for ourselves, the school could get on more comfortably." Is it strange that the missionaries are *thinking* that a change will be necessary? Here is a high school of nearly one hundred pupils, the best in all that region, which is raising up teachers for a large territory in Asia Minor, and which should be a model school. And it is such in all except its appointments. It ought not to be cramped in such inadequate quarters.

THE wide preaching of the gospel in India, through itineraries and by other methods, has awakened in a great number of people a desire for Christian instruction. The people have come to believe

**Hungry for the Gospel** that there is in Christianity something better for them than anything they have as yet known. The Hindus themselves admit that their faiths offer no hope to the lower classes, and these classes are fully convinced of this fact. Hinduism does nothing for them. And they are thinking that perhaps Christianity can do something. In this mood they are asking for Christian teachers. There are inquirers in numberless villages, and Mr. Gates, of Sholapur, says: "I cannot blame the people for feeling that they should have more done for them. One of the church members said, 'We are hungry for preaching; send anybody. If



you send a gospel message in a note tied to a dog's neck, I will be glad to get it.'"

WE have more than once referred to the disease which is seriously affecting many districts in Central Africa, particularly the kingdom of Uganda.

#### **The Sleeping Sickness in Africa**

Late reports state that there have been 49,081 deaths within that kingdom from the sleeping sickness, about three-quarters of them occurring in the Buvuma group of islands. The lake districts are the ones most seriously affected. Comparatively few have suffered in the regions at a distance from Lake Victoria. Of late the disease has appeared in Northern Umyoro. There seems to be some reason for believing that it is connected with the presence of the tsetse fly, which hitherto has not been supposed to be harmful to man, while fatal to cattle and horses. The Egyptian government has taken alarm at the situation, and is seeking to protect the Upper Nile regions from the incoming of the disease. How this can be done is not apparent.

THE *China Medical Missionary Journal*, published at Shanghai, gives some interesting statistics of medical mission work in China in 1903. The

#### **Medical Missions in China**

returns are quite incomplete, probably not more than one-half of the hospitals and dispensaries being included in the report. Nevertheless the accounts that have been received give some indication of the wide work that is done. The forty-seven hospitals and dispensaries reported have 2,453 beds, and have had 147,477 inpatients. The dispensary patients, new and old, have numbered 457,390. A large majority of these hospitals have more or less medical students in training. There is no more effective force at work for the overthrow of paganism in China than this medical department of Christian missions.

A FRIEND in Vermont sends a reply to the query raised in the last issue of our magazine, Why are not the needs and successes of missions understood by the people at home? The reply made by this corre-

**Why Not?** spondent is: "Because our ministers have not given to our churches these tidings. They give illustrations from the missions when Christ's church was first started, but seldom do I hear anything from the 'Acts of the Apostles' of the present time. I have wondered why they did not do this, when there are so many things that are thrilling and call for help." Many Christians, like our correspondent, have expressed surprise that ministers do not oftener illumine their sermons with facts and incidents drawn from what is going on today in the various fields of missionary enterprise. Christ is as truly with his church of the twentieth century as he was in the first century, and the Holy Spirit is working with as much power now as in the days of the apostles. The meaning and power of the gospel are often better understood by illustrations drawn from the experiences of men of our own time than they are from elaborate arguments, however skillfully presented. It is within the power of ministers of the gospel to lead their people, not only to vigorous participation in work for Christ's kingdom by keeping them in touch with incidents and the grand movements connected

with missions, but also by this method to lead them to a most inspiring view of the might and blessedness of the faith we hold.

It is with great sorrow that we are compelled to record the death of Rev. William H. Davis, D.D., pastor of the Eliot Church, Newton, and for many years past a member of the Prudential Committee of the American Board. Dr. Davis was a native of Chelsea, Vt., born in 1851, and after successful pastorates in Beverly, Mass., and Detroit, Mich., he came to Newton in 1896. As a minister of Christ he was widely known and greatly beloved. His devotion to the cause

of missions, both at home and abroad, was constant, and called out his best energies. His special service as a member of the Prudential Committee was on the sub-committee on Japan, while in various other lines he was deemed a wise counselor — one whose judgment was greatly relied upon in all difficult matters. He will be sorely missed from his place, not only among the churches with which he was closely allied, and on the governing boards of various colleges and other institutions of which he was a trustee, but especially by his associates in the admin-



REV. WILLIAM H. DAVIS, D.D.

istration of the American Board. Up to the very last of life his thought was upon the missionary work, particularly in Japan, which lay very near his heart. Dr. Davis has been ill for several months, and early last autumn went to California, where the winter was spent in seeking health, but without success. He came to Clifton Springs Sanatorium in April, but the hopes then entertained of recovery proved delusive, and he died there on June 7. This is the third death which has occurred within a year and a half among those who have seen long service on the Prudential Committee — first Mr. Ellison, next Dr. Horr, and now Dr. Davis. Workers fall, but the work remains. May God strengthen the hands of those on whom the burdens of this work now rest!



CONFERENCE OF NEW MISSIONARIES

- |                   |               |                   |                    |                   |                  |                |
|-------------------|---------------|-------------------|--------------------|-------------------|------------------|----------------|
| T. A. Elmer       | A. R. Hoover  | Mrs. J. W. Emrich | Eshel Finger       | Mrs. N. O. Hanson | Peter Hanson     | R. E. Hume     |
| Isabella M. Blake | Laura Collins | Mary P. Christie  | Mrs. Amanda Walker | Thomas King       | P. B. Adams      | Lucia E. Lyons |
| Edith Gates       | C. H. Maxwell | Alice S. Browne   | Laura Caswell      | L. B. Fritts      | Diantha L. Dewey |                |
|                   |               | Mrs. H. M. Elmer  | Maria B. Poole     |                   |                  |                |



## A Conference with Young Missionaries

FOR eight days, beginning with May 31, a Conference, the first of the kind, was held at the Rooms of the American Board, at which there were assembled twenty-seven young men and young women, the majority of whom have recently been appointed to missionary service in connection with the Board, while the remainder was composed of approved candidates who are awaiting appointment. Four or five others would have been present had not special circumstances prevented. The photo-engraving on the preceding page presents all who could be brought together at the sitting held on June 1. This Conference was not designed for the public, but rather for meeting with the Secretaries, the Treasurer, the Business Agent, and three or four returned missionaries, that they might discuss such topics as would be helpful to these new appointees in the preparation for and the carrying on of their work. A great variety of topics were thus brought under consideration.

For several years the need of some such conference as this has been recognized by the Executive Officers, but not until this year has it seemed possible to make arrangements therefor. The results of this meeting have been so manifestly excellent that, without doubt, it will become an annual observance. Among the advantages, besides those apparent in the counsels given to the missionaries, is their personal acquaintance with the officers of the Board as well as fellowship with each other in connection with the great work to which they have devoted their lives. On the part of the officials of the Board the interviews held with these young missionaries have been most delightful, and the missionaries themselves testified repeatedly to their appreciation of the value of the opportunities they had enjoyed and of the instructions they had received.

Two public services were held, one on Sabbath, June 4, at the Central Church, Boston, where the pastor, Rev. John H. Denison, preached a most impressive sermon on the three calls of Christ — "Come," "Follow," "Go." The second public service was on Wednesday evening in Park Street Church, which was crowded to overflowing, representatives of the churches from all parts of Greater Boston being present. After a charge to the missionaries by Dr. Alexander McKenzie and one to the churches by Secretary Judson Smith, the missionaries were presented to the audience, and each said a few words in reference to his or her purpose in entering upon the work abroad. This service was most impressive, the dominant note, so far as the missionaries were concerned, being joy in service. During the several days of the Conference the missionaries held many sessions by themselves, both for comparison of views and for prayer. They were moved to prepare an address to the young people of the land in reference to coöperation with them in this missionary work. This address will be found in the Department for Young People of this issue, with the names of the missionaries who were present at the Conference attached to it. Altogether this Conference was notable in itself and as being the first of what we confidently anticipate will be a long series of similar meetings to be held annually.



# THE HOME DEPARTMENT

By Cornelius H. Patton, Secretary

## "THY KINGDOM COME"

"If only our eyes were open, if only the deadening weight of custom were removed, we should see that we can never utter the Lord's Prayer without committing ourselves to the whole missionary enterprise, nay, perhaps that every paternoster offered, apart from the definite and constant desire to make known the good news of the Kingdom to all the world, recoils on the lips that utter it and convicts them of insincerity; for who can say 'Our Father' without saying that all men are his children, and who can say 'Thy Kingdom come' without acknowledging the loyal subject's obligation to bring the disloyal back to their allegiance?"

—Robert F. Horton, D.D., from "*The Bible a Missionary Book*."

## With Those Who Give and Those Who Go

THE American Board began, not with contributions of money, but contributions of men. The order was not first the formation of the Board and the gathering of financial support, but the voluntary offering of five young men for foreign missions, and after that the shaping of a society and the raising of funds. The same order prevails today. First, there are those who go, and then the rest of us who give. The Home Department is charged with providing the men and the means, and the closer we can bring these two objects together the better for all concerned. It has been our privilege the past month to meet personally, in an eight days' conference, twenty-seven of the young men and women who are to go into the foreign field — twenty-seven vigorous, intelligent, consecrated recruits. It was good to look into their faces. In these days, when so many take their Christian lives easily, it is an inspiration to meet a company of young Christians who believe in Christ through and through, and who mean to go the whole way with him in the conquest of the world. We wish all our Congregational people could have attended these sessions. Park Street Church was crowded to the walls at the Farewell Service, practically every church in Greater Boston sending a delegation. Those who were there will never forget the occasion. The vast throng listened with hushed interest as the young missionaries spoke of their reasons for choosing this work and of their expectations abroad. Many were in tears while the song was being sung, "I'll go where you want me to go, dear Lord." The faces of this little army of Christian recruits may be seen in another part of the *Herald*.

Now who is going to support them on the field? They present a very practical question, these twenty-seven young men and women. We have encouraged them to apply for a commission, and we send them out trusting the churches to provide the means. Can a single Congregational church, even the smallest, afford not to have a hand in such work? This is Christ's work; these are Christ's young people; and all our churches which have a right to the name of Christ will want to help them on.

The month of May was a good one, on the whole, with our treasury. Two good friends sent us checks in four figures — one of \$5,000 for St. Paul's

Institute at Tarsus, and one of \$2,000 for the general work. The former we do not reckon with the month's receipts which appear below, as it goes to our special Building and Equipment Fund. But while it does not show in the bookkeeping it will show mightily in the work. Hosts of smaller gifts are represented in the figures, and legacies are looking up. There is cause for profound gratitude in the report. One friend wrote, "I can feel the heart throbs of the givers as I read your department notes." We rejoice in that, for the personal side of this giving from month to month is a privilege we long to share with others. Those heart throbs are the pulse of the missionary movement, the signs of the living Christ in the midst of the churches. Here is the monthly balance:—

	May, 1904	May, 1905
Donations . . . . .	\$38,826.96	\$34,598.35
Legacies . . . . .	2,773.70	8,860.37
	<hr/> \$41,600.66	<hr/> \$43,458.72
	9 mos., 1904	9 mos., 1905
Donations . . . . .	\$382,920.73	\$376,394.25
Legacies . . . . .	67,399.75	75,188.37
	<hr/> \$450,320.48	<hr/> \$451,582.62

Decrease in donations for nine months, \$6,526.48; increase in legacies, \$7,788.62; total increase, \$1,262.14.

### The Michigan Foreign Missionary Society

We have asked Dr. Frank H. Foster, of Olivet, to describe the arrangement by which the State Association of Michigan operates as a foreign missionary society. As far as we know this is the only organization of its kind, and it may prove suggestive to other states. Dr. Foster's account is as follows:—

"As the General Association of Michigan at a certain time in each annual meeting resolves itself into the Michigan *Home* Missionary Society for the purpose of doing its annual business, so at another time it resolves itself into the *Foreign* Missionary Society for the main purpose of holding an evening service in the interest of the Board. Between the annual meetings it holds itself ready to be of any and all help it can to the Board. It has recently engaged in helping the Secretary for the Interior, Dr. A. N. Hitchcock, of Chicago, arrange a missionary campaign, during which a missionary, accompanied part of the time by Dr. Hitchcock and part of the time by the Michigan president, or some other minister, made a campaign of several weeks, speaking at all the local associations where an opportunity could be had, and at the intervening dates in as many local churches as possible. In other words, this society is the state of Michigan organizing itself as a coöperating committee, to be at the service of the Board. The president thinks he speaks for the society and state when he says that he shall regard it as his duty, in virtue of his office and by the command of his brethren, to do everything he can to further the cause of missions in this state and to answer every call which the Board may make upon him."

### The India Block

We present below a picture of a business block in Oakland, Cal., which reveals how one man plans to support a missionary abroad. Mr. J. L. Barker erected this building as a missionary investment. The proceeds he means to devote to the support of his daughter, Miss Lydia Gertrude Barker, at Madura, India. Miss Barker is now in this country, on account of sickness in the family, but expects to return soon. The block is appropriately named "India," and we trust it may suggest to others the propriety and satisfaction of making specific investments in behalf of foreign missionary work.



### Star Churches

The churches of Oak Park, a suburb of Chicago, are forging well to the front.

The First Church, of which Rev. W. E. Barton, D.D., is pastor, shows a grand total of foreign missionary offerings amounting to \$2,845.15 as compared with \$2,219.33 the year before. Nearly \$1,500 of the contributions for the past year went to the direct work of the American Board, an amount more than double that of the year previous. They are supporting Rev. and Mrs. Robert Chambers, of Turkey; also Dr. and Mrs. W. A. Hemingway, of Shansi.

The Second Church of Oak Park, Rev. Sydney Strong, D.D., pastor, has increased its gifts from \$1,200 to \$2,131.80. For several years they have supported Rev. and Mrs. Charles A. Nelson, of Canton, China. During the past year, aside from generous contributions for special objects connected with the foreign field, several of its members have aided largely in providing for the opening of a new missionary station at Beira, East Africa. This is to be known as the Ruth Tracy Strong station, in memory of the pastor's wife, who

went with the Deputation to Africa, but on the return journey received a higher summons and welcome to the home above.

The Third Church of Oak Park, one of the younger organizations, of which Rev. A. H. Armstrong is pastor, has even surpassed the others in proportion of increase, having advanced its total foreign missionary contributions from \$91 a year ago to \$231 for the past year.

It is appropriate to mention in this connection the generous gifts to the Board from various Chinese Sunday schools in the United States. They are as follows: Connecticut — New Britain, South, \$30; New London, First, \$4. California — San Francisco, \$33. Massachusetts — Clinton, \$5; Fall River, Central, \$25; Marlboro, \$18; Boston, Mt. Vernon, \$290. New York — Brooklyn, Central, \$115; New York, Pilgrim, \$90. Rhode Island — Providence, Beneficent, \$100. Total, \$710.

### On Furlough

By Mary E. Allbright

[“ Let me go back to China ! ” Words of a missionary.]

“ Let me go back ! I am homesick

For the land of my love and toil,  
Though I thrill at sight of my native hills,  
The touch of my native soil.

Thank God for the dear home country,  
Unconquered and free and grand !  
But the far-off shores of the East, for me,  
Are the shores of the Promised Land.

“ No longer young — I know it —

And battered and worn and gray,  
I bear in my body the marks that tell  
Of many a toil-filled day.

But 'tis long to the end of a lifetime,  
And the hour for its sun to set ;  
My heart is eager for years to come ;  
Let me work for the Master yet !

“ My brain is dazed and wearied

With the New World's stress and strife,  
With the race for money and place and power,  
And the whirl of the nation's life.

Let me go back ! Such pleasures  
And pains are not for me ;  
But oh ! for a share in the Harvest Home  
Of the fields beyond the sea !

“ For *there* are my chosen people,

And *that* is my place to fill,  
To spend the last of my life and strength  
In doing my Master's will.

Let me go back ! 'Tis nothing  
To suffer and do and dare ;  
For the Lord has faithfully kept his word.  
He is ‘ with me alway ’ there ! ”



## The Appeal from China

LETTERS most strenuous in tone have been coming of late from North China, presenting statements and appeals which have deeply moved the Prudential Committee and Executive Officers of the Board. These letters were from individual missionaries, some of them representing particular stations, and in April last a long and most vigorous address, signed by every member of the North China Mission, headed by Dr. Arthur H. Smith, was received by the Prudential Committee, telling of the wonderful transformations which have taken place since the Boxer rebellion, and of a growth almost unparalleled in mission history, by reason of which their present force was wholly inadequate to meet the immediate pressing needs.

They expressed their judgment that this phenomenal growth since 1900 is but a trifle compared to what might be expected in the immediate future, if suitable supplies of workers and money were granted them. The fact was stated that only forty-eight and one-fourth per cent of the amount asked for in their carefully prepared estimates for the general work of the current year had been granted them by the Board; so that, for instance, in the Lin Ching station, in which there are now over one thousand hopeful inquirers, they had received but \$523 of the \$1,075 asked for. Statements like these were multiplied, and the mission declared that it had reached a point where it was absolutely unable to meet the demands made upon it. It appealed for the \$7,681 necessary to make up the \$14,981 *for the general work* of the mission asked for in the estimates for the present year, which estimates are below their actual requirements.

The mission also urgently requested the sending of a Deputation from the Board to carefully examine the situation in China, and give its counsel on important questions relating to the work as it now is and as to what should be done in the immediate future. But even more than as counselors, such a Deputation would be of service on their return in giving to the churches, after their personal inspection, some adequate presentation of the breadth and magnificence of the opportunities for advancing the kingdom of Christ in earth's most populous empire.

These various representations have profoundly impressed the Prudential Committee. The opportunities and the needs are not exaggerated. The statements received are calm, though so intense. But can the Committee give what it does not have? All it can do is to indorse the request of the mission, and pass it on to the constituency of the Board. This it does most heartily.

At the meeting of the Prudential Committee, May 24, on recommendation of a sub-committee which had had the matter under careful consideration, the full Committee expressed "its lively sense of the importance of the matter dealt with, and the significance of the situation which is revealed." It was agreed that the needs of the mission should be specially presented at the Annual Meeting of the Board, and that as soon as practicable a Deputation be sent to China. It was also voted that a special appeal be made in the

*Missionary Herald* for funds to meet the extraordinary exigencies in North China, and that whatever money is received in response to this appeal be forwarded to the mission, up to the amount named in its request.

Since this action was taken, a direct appeal to the churches in America has been received, prepared under the direction of the North China Mission by Dr. Goodrich and Dr. Ament, and this appeal is printed herewith as the best setting forth of the case. It cannot be read without moistened eyes and a quicker beating of the heart. Shall not its reading be followed by some earnest resolves as well as self-denying gifts?

### **Appeal to the Congregational Churches in the United States of America from the North China Mission of the American Board**

The North China Mission is at last obliged to send up a flag of distress. The need has reached such an acute stage as to bring the mission together in a special meeting—a rare thing in all our history. And one result of that meeting is this Macedonian cry.

The Boxer cataclysm is known to all the world. That was “the crack of doom for paganism,” and the beginning of mighty changes in this ancient empire. Of late the roar of cannon in Manchuria has been heard in Peking, and slumbers ages old are disturbed. Japan has sounded the call for China’s rejuvenation, and China is listening. Witness her military and commercial activities, the new demand for education, and the calls from some thoughtful men for reform in worship and religion. A new China is knocking at the doors of the American churches.

During the past four years we have been engaged in the work of reconstruction, building a new church on the wreck of the Boxers. Homes have been erected, schools opened, the college reorganized with new and better buildings and equipment, larger grounds, and more students. Last year alone 699 persons were received to the churches of our mission, and more than a thousand on probation—a prelude only to greater things. Did the Boxers destroy the work? They have set it forward a quarter of a century. “It is marvelous in our eyes.” And now, on the best of terms with our Chinese environment, we look forward to entering the open doors that are waiting for us.

What are these open doors? They are large territories set aside in friendly council with other missions for the American Board to enter in. First in order of need is *Lin Ching*, a field equal in extent to half the state of Massachusetts, with inquirers in more than two hundred villages and only one ordained missionary, and he for the present obliged to live forty miles from his work. Previous to the Boxer cyclone we had three families at this post,—two ordained men and a physician. During the past winter Miss Gertrude Wyckoff has turned her back upon her home and the great work at her own station, and has prepared fifty women at Lin Ching for taking the covenant. A second field is *Kalgau*, reaching out right away toward the north pole, and having space at its disposal equal to a state in America. The city itself is a great commercial center between Kiachta and Peking.

It is half a mile nearer the sky than Peking, has a good climate, and abundant opportunities for medical and evangelistic work. We now have two ordained missionaries, as before, but no physician (though five days distant from medical help), and no single ladies.

After the whirlwind passed by which left five of our stations a wreck, we had confidently hoped that the Board and the churches would spring to our relief. But nearly five years have elapsed, and the above two stations are still paralyzed, and are marked with interrogation points in the rooms of the American Board.

Pao-ting-fu, Pang-Chuang, and Peking are all great fields, with many walled cities, partially evangelized districts, and nascent churches, of which the oversight alone draws on more resources than these stations can furnish. Tung-chou is our educational center (think of running a college of a hundred students on \$1,200 a year), but the station needs men and women for its expanding evangelistic opportunities. Mr. Wilder has worked most untiringly in reorganizing work in the Tung-chou field in four promising centers. And now, on the eve of his return, there is a cry from the Shan-tung field that he be loaned to them for a year! What can we do but listen to the need which seems the most acute?

The needs mentioned above appeal with myriad voices to the church. Shall they be met? Or shall two or three of the stations be abandoned, as has been proposed, and retrenchment and retrogression be the order of the American Board for the new China and the new century?

What are our needs?

1. *We need more men.* To match our needs at all worthily, we ought to have at this moment seven ordained missionaries, two physicians, and ten single ladies. But we now make a most earnest plea for Lin Ching and Kalgan. We need two ordained men and two single ladies, one a physician, for Lin Ching. They are needed to preach, to instruct, to sift out the true from the false, to prepare for baptism, and to hold Bible classes for the building up of converts and catechumens in Christian character. How we worked and prayed and waited in the old days for a single convert! And here are more than a thousand knocking at the door of the church.

We need a physician and two single ladies at Kalgan. These are crying needs, and it were a crying sin not to mention them, and a greater sin not to supply them.

2. *We need more money.* Some of us, your missionaries, sent out with your money and love and prayers, have been hammering this rock for thirty and forty years; and now, when it is beginning to break, it stirs us profoundly that the call comes for retrenchment. For the last ten years the grants from the home churches for the general work of the mission have diminished rather than increased, reaching the minimum the present year, namely, forty-eight and one-fourth per cent of carefully prepared estimates, while the work has more than doubled in most of the stations. Native agencies are growing in efficiency and power. Pastors are being ordained and coming to the aid of the churches, all straining to keep up with their opportunities. Some of these

churches are self-supporting, but we need money for the great evangelistic work that is upon us.

Young men and women in the colleges and theological seminaries, we appeal to you. Is not the blood of the Puritans in your veins? Do not your hearts beat high for heroic service? Here you may build your lives into a nation which is just now in the birth throes of a new life, and *you* shall witness her resurrection.

Beloved brothers and sisters of the Congregational churches, we appeal to you. For what does the Congregational Church exist, and for what is all her prosperity and enlargement, but for such a work as this? Take China to your hearts, and give and pray with a new enthusiasm of love and consecration. In the glad hope that you will supply our needs, we send you our Christian salutations. And our prayer is ever for your own great enlargement.

In behalf of the North China Mission,

Yours in love and service,

CHAUNCEY GOODRICH,  
WILLIAM S. AMENT.



## A Ringing Report from South Africa

BRIEF mention was made in our issue for May of the publication of a "Report of the South African Commission of Native Affairs," and of some of its emphatic utterances in favor of Christian missions. Further examination of this report, which comes in the form of a government "Blue Book" of 128 large quarto pages, has revealed its great value, and has inspired new hopes for the future of the native races in South Africa. The composition of the Commission was such as to give great weight to its conclusions. The eleven men appointed by the High Commissioner were all laymen of distinction, representing all the South African colonies, including Rhodesia and Basutoland. Their investigations have covered nearly a year and a half in time, and have been conducted in all sections of the country. Testimonies were secured from a great number of persons of all classes—tradesmen, farmers, miners, lawyers, clergymen, teachers, missionaries—including a fair proportion of natives.

Among the matters which this Commission was instructed to inquire into were the following: the status and condition of the natives; the lines on which their natural advancement should proceed; their education; industrial training and labor; the sale of liquor; the tenure of land; native marriages; polygamy. Other topics came in incidentally for consideration, and a mass of testimony was presented from which the Commission was able to draw up a most valuable statement as to the present condition of the native tribes, what forces have wrought and are now working either for their uplifting or degradation, and what, in view of the investigations, should be done by the government and the people in their relations to the natives.

One of the first impressions received by reading this report is that the investigation was eminently fair. It is well known that among the white



colonists of South Africa the prejudice against the native is well-nigh universal and even bitter. Their interests seem to be quite diverse, and the Kaffir does not readily assent to the lordship of the foreigner. He will not work for the white man in the way he is asked to work. But the native has strength and numbers on his side. In Natal, for instance, the Zulus outnumber the colonists more than ten to one. Therefore while the native is despised he is feared, and he has received scant justice. But notwithstanding this prevalent prejudice there is no sign of it in this report, made entirely by colonists. There are, to be sure, some phrases and implications which those of us who hold strenuously to the doctrine of the brotherhood of all mankind may regret; but on the other hand there is a manifest purpose to deal well with the people not yet brought out of their ignorance and degradation. Their claim to sympathy and generous care is clearly recognized; and it is especially noticeable that, contrary to the prevalent assertion throughout South Africa that the efforts to educate and Christianize the natives have been a failure, the Commission not only gives most emphatic testimony to the good results already attained by missionary effort, but they are convinced that the natives are responsive to Christian influences, and that one great element of hope for the future is in the prevalence of Christianity.

We should like to present here several extracts from the report bearing upon the material and moral and religious welfare of native Africans. On the subject of polygamy the Commission takes what seems to us reasonable ground. It recognizes the evil of the system, and that it is an obstacle in the way of the elevation and Christianization of the people. While it has no defense for the custom, and believes that it is "a dying evil," it does not recommend any attempt to put it down by the strong hand of the law, but rather to await "its gradual extinction by such means as the greater spread of Christianity and of civilization."

There is one section of this report which is so clear and furnishes such valuable testimony bearing upon the work which Christians are doing for native African races that we give it entire, commending it especially to any who have been doubtful about the need or success of missions for Africans. This section of the report of the Commissioners is entitled:—

### **Christianity and Morals**

"In considering the relations between the European and the native populations, certain responsibilities on the part of the race which occupies the position of the governing and superior caste claim attention. Among such responsibilities there is a duty as to the moral and intellectual elevation of the subject race, and the Commission recognizes that upon the governments of the South African colonies this duty is laid.

"For the moral improvement of the natives there is available no influence equal to that of religious belief. The vague superstitions of the heathen are entirely unconnected with any moral ideas, though upon sensuality, dishonesty, and other vices there have been always certain tribal restraints which, while not based upon abstract morality, have been real, and, so far as they go,

effective. These removed, civilization, particularly in the larger towns, brings the native under the influence of a social system of which he too often sees and assimilates the worst side only.

"It must apparently be accepted as an axiom that contact with what we are accustomed to regard as civilization has a demoralizing tendency as its first effect upon primitive races. It is clear that the native, year by year, is becoming familiar with new forms of sexual immorality, intemperance, and dishonesty, and that his naturally imitative disposition, his virility, and escape from home and tribal influences provide a too congenial soil for the cultivation of acquired vices.

"The testimony contained in the volumes of evidence is abundant to this effect, but the Commission has no wish to dilate upon this aspect of the question, it being sufficient to direct attention to the evidence of the witnesses who have especially touched upon these subjects.

"The Commission considers that the restraints of the law furnish an inadequate check upon this tendency towards demoralization, and that no merely secular system of morality that might be applied would serve to raise the natives' ideals of conduct or to counteract the evil influences which have been alluded to, and is of opinion that hope for the elevation of the native races must depend mainly on their acceptance of Christian faith and morals.

"In this connection it has been observed by more than one witness that all that has been done for the regeneration of the native has been by the efforts of Christian missions, but such a statement cannot be accepted too literally. The Commission feels that from the earliest period of European settlement much good influence has been brought to bear upon the natives by individual benevolence and attention to their spiritual welfare. It was, and in certain localities still is, the practice of Dutch and English farmers and other Christian families to include native servants in family worship; while many of the larger employers of native laborers, both at the mining centers and in rural districts, provide buildings and afford opportunities for religious services.

"By admission to Christian households and by the example of the uprightness and purity of many of those around them, a large number of natives have doubtless been brought under improving influences; but to the churches engaged in mission work must be given the greater measure of credit for placing systematically before the natives these higher standards of belief and conduct. It is true that the conduct of many converts to Christianity is not all that could be desired, and that the native Christian does not appear to escape at once and entirely from certain besetting sins of his nature; but, nevertheless, the weight of evidence is in favor of the improved morality of the Christian section of the population, and to the effect that there appears to be in the native mind no inherent incapacity to apprehend the truths of Christian teaching or to adopt Christian morals as a standard.

"It does not seem practicable to propose any measure of material support or aid to the purely spiritual side of missionary enterprise, but the Commission recommends full recognition of the utility of the work of the

churches which have undertaken the duty of evangelizing the heathen, and has adopted the following resolution:—

“(a) The Commission is satisfied that one great element for the civilization of the natives is to be found in Christianity.

“(b) The Commission is of opinion that regular moral and religious instruction should be given to all native schools.”



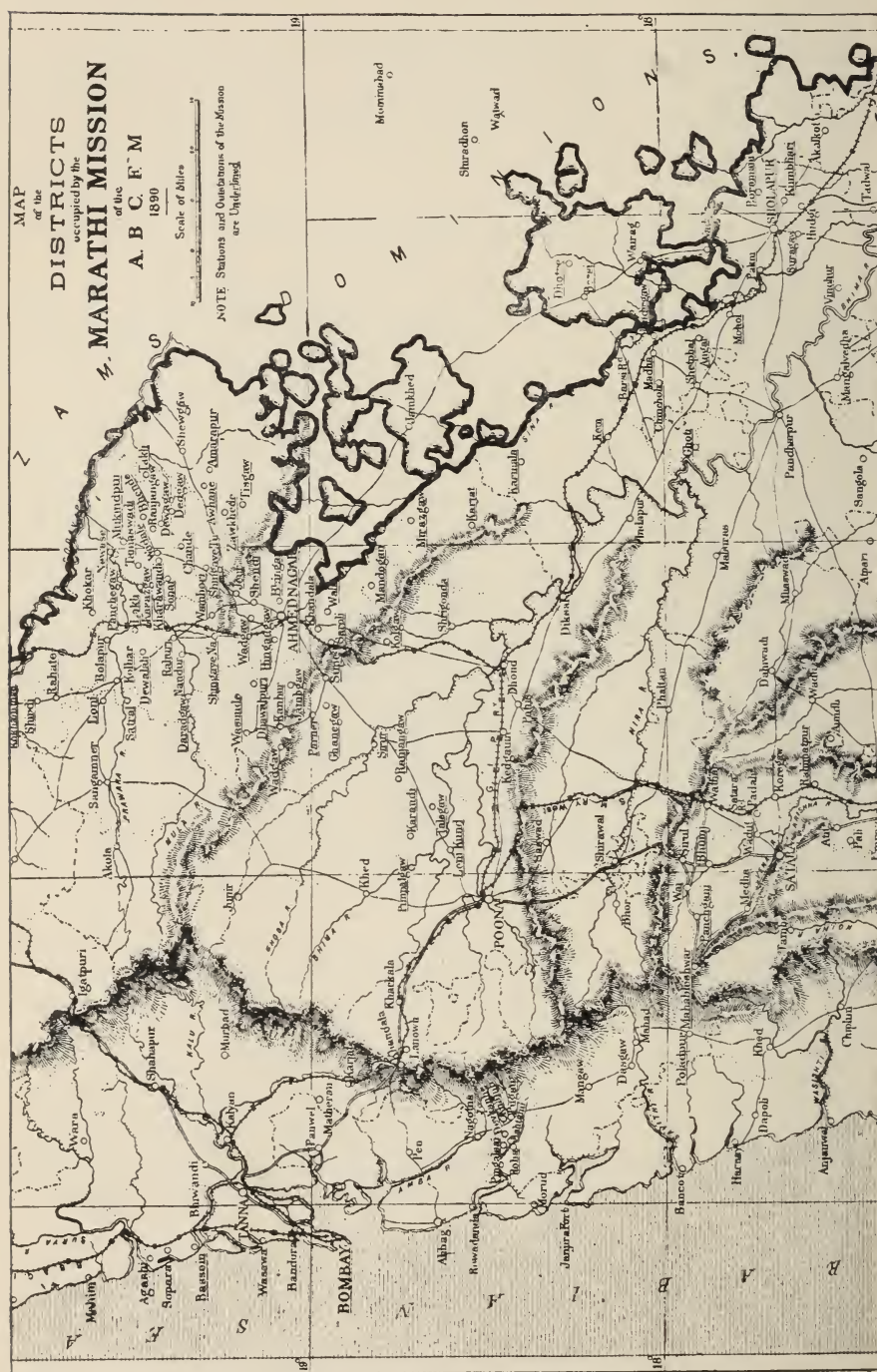
## The Marathi Mission in 1904

THE Annual Report of the Marathi Mission for 1904 comes to us in pamphlet form, covering seventy-two pages. It has been edited by Rev. Henry Fairbank, and is filled with most interesting matter. Each of the eight stations and the five special districts are reported in detail, and it is quite impossible in the space we have at our command to present the accounts from these several fields of missionary labor. Only some general statements can here be given. At the close of the year 1904 there were forty-one missionaries, men and women, on the field and eight on furlough. In addition to the eight stations there are 143 outstations where work is regularly maintained. There are sixty churches with twenty-seven pastors, and upon the rolls of these churches are 6,333 communicants, of whom 444 were added on confession the past year, 4,608 baptized children, and 2,461 catechumens. Associated with the mission in Christian work are 539 native laborers, either as pastors, preachers, teachers, or Bible-readers. In educational lines there are the Theological Seminary at Ahmednagar, mission high schools at Bombay and Ahmednagar, Girls' Boarding Schools at Sholapur and Ahmednagar, a Normal School at Sirur, School for Blind at Bombay, and station schools at each of the eight stations. Aside from these there are 161 common and village schools, having 3,936 pupils, making a total number under instruction of 7,272.

Medical work has been carried on at five of the stations, though in two of them, Bombay and Sholapur, this work has been entirely under the care of native physicians, Dr. Gurubai Karmarkar at the former and Dr. Keskar at the latter. This work has proved most helpful, and has not only commended the Christian faith to the general public, but has been the means of bringing many to the personal acceptance of Christ. The total number of patients treated was 38,863, of whom 2,854 were Mohammedans and 9,450 were Hindus. Special mention is made of the opening of the new hospital at Ahmednagar, an institution well appointed for the care of women and children.

Record is made of the fierce ravages of the plague in several localities. It was to be expected, of course, that the number of famine children in the orphanages would decrease year by year, many of them having grown up and become able to care for themselves, and others having been reclaimed by their kindred. Still the number under the care of our missionaries is very large, amounting, according to this report, to 2,209. Special mention is made of







the help received from the funds secured by the *Christian Herald* and also by the National Armenia and India Relief Association, of which Miss Emily C. Wheeler is secretary.

We cannot do better than give two extracts from this excellent report, the first referring to the growth of the mission and the second to the work done by Indian Christians:—

“It is hard, even for the mission, to realize the tremendous growth of the work in the last five years. The famine brought in large numbers of children to be trained. They are only the representatives of a great number of inquirers who are scattered through the villages of the territory occupied by the mission. In 1901 there was a petition from the leaders of the Mang caste. They represented, and truly, that the members of their caste in large numbers were ready to become Christians. It has been difficult for the mission, burdened as it has been by pressure of other work and also by retrenchments, to realize the opportunities presented by this mass movement, and it has been still more difficult to enter in and undertake work commensurate with the opportunities open to us. There is today so much clerical work to do, so many accounts to keep and letters to write, and also so much superintendence involved in the care of large schools and orphanages, that the missionaries of the Marathi Mission find their time fully occupied in these matters; they have not time to devote to preaching and to any extended study of the language or of the people among whom they live. A great deal of their work has to be done in a very impersonal way, in soliciting funds to feed and clothe those whom the Lord has given them to care for. Whatever burdens have been laid upon it the mission has tried to carry, but it has looked forward with most ardent longing to the time when there will be no more reductions, and when one man will not have to do the work of two and even three. One result of this condition of things has been that preaching to non-Christians is done much less than formerly. We believe this is not as it should be. Along with educational work must go the direct preaching of the Word. The teacher without the preacher is as insufficient as the preacher without the teacher. We long for help from added reinforcements and from additional appropriations in order to develop all sides of the work in due proportion.”

The report turns from this depressing thought of insufficient reinforcements and inadequate supplies to speak of the increasing amount of aid received from native Christians.

“There is, however, a brighter side to this picture in the fact that our Indian Christian brethren have been set to do more work than they would otherwise have done. Dr. Keskar at Sholapur, though working independently financially, has identified himself with the interests of the Sholapur station, and is a tower of strength to the missionaries of the station. Mr. Tilak in Rahuri looked after the district for several months while Dr. Ballantine was in America, and while Mr. and Mrs. H. Fairbank could not devote the time to the work that it needed, because they were away so much of the time at Satara. Mr. Tilak was receiving no salary from the mission, and the care

of the field was a labor of love. Mr. Bawa in Roha has for years superintended the work in that field. Latterly he has had poor health a good deal of the time, but has kept on doing what he could. In the Vadala district there is a committee chosen by the workers of the district to whom are



HIGH CASTE WOMEN AT AHMEDNAGAR

referred most of the details of the work done therein, and the missionary in charge feels that their advice is worth a great deal in the proper management of the district. Pastor Shetiba also should be mentioned, who has been the right hand of the missionary in Vadala for many years. It is because Shetiba is in Vadala and is capable of doing a great deal of the work that it is possible for Mr. Fairbank to undertake the charge of the normal school for a few months, and to promise to care for another field in addition to his own because of the sickness of a brother missionary. There are others who are given large responsibility and who are doing their work well.

“Wherever the Christian Endeavor idea has taken firm root, there the idea of voluntary Christian work is also taking root. We hope for large fruit from the full-grown tree.”

# DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

## Silver Bay Enrollment

ON June 10 there were 121 applications for places in the Congregational delegation to the Silver Bay Conference, Lake George, July 21-30. Of these thirty or more had been elected by conferences of Congregational churches, and the balance represented Christian Endeavor Unions and local churches.

The applicants were distributed among the states as follows: Maine, 1; New Hampshire, 4; Vermont, 12; Massachusetts, 49; Rhode Island, 1; Connecticut, 25; New York, 12; New Jersey, 1; District of Columbia, 4; Ohio, 1; Illinois, 2; others, 9.

In addition to these were reservations for eight conferences, from which assurances had been received that delegates would be sent. Some of the applicants not elected by conferences will be made representatives of their respective groups of churches, thereby increasing the number to be sent with representative capacity.

In view of the achievements of earlier summer conference delegates, the enrollment for this gives promise of ushering in the most active and fruitful year of missionary work among Sunday schools and Christian Endeavor Societies yet experienced.



## Shao-wu Station

By Ethel D. Hubbard

(The native work of this station is being supported by the gifts of about one hundred Christian Endeavor Societies and Sunday schools. A few more shares can still be assigned.)

### I. NATURAL BACKGROUND

THE Shao-wu station is an inland station of the Foochow Mission. Its center is about 250 miles up the river "Min," northwest from the capital city Foochow. The entire country is wild and rugged, with high mountain peaks, deep ravines, and swift, rocky streams. Thus traveling becomes excessively difficult and dangerous. The journey by boat from Foochow to Shao-wu requires about a month. The area of the station is approximately the same as New Hampshire and Vermont combined, and the estimated population one million.

### II. THE PEOPLE

The people of the Shao-wu district are comparatively self-reliant and independent. In some respects they are superior in their morals to the average Chinese. They wrest a liv-

ing from their rough hills by incessant labor, and consequently value every bit of cash and every grain of rice. Nevertheless, they are hospitable and even generous. The conditions of living are hopelessly unhygienic, due to the almost complete ignorance of natural laws.

### III. HISTORY OF THE STATION

The Shao-wu region was first visited in 1873 by Rev. J. E. Walker and two other members of the Foochow Mission. In 1876 Dr. and Mrs. Walker, together with Mr. Blakeley and his family, moved to Shao-wu, and opened it as a separate station of the Foochow Mission. The name "Walker" will always be associated with the evangelization of Shao-wu, for it is due to his brave pioneer work that this station has developed such realities of mission work and such possibilities of future growth.



## IV. MISSIONARY HEADQUARTERS AND OUTSTATIONS

The city of Shao-wu is the strategic center of missionary operations in the Shao-wu station, chosen not because of its size, but because of its central location. From Shao-wu City, where the force of foreign workers resides, the missionary activity reaches out through a district which includes thirty-three outstations.

## V. PERSONNEL OF MISSIONARY FORCE

There are six missionaries under appointment at the present time in the Shao-wu station: Dr. J. E. Walker, the founder of the station, and his daughter, Miss Josephine Walker, who, after spending ten years in America in school and college, returned in 1900 to Shao-wu. Dr. E. L. Bliss had already joined the working force in Shao-wu in 1892. In December, 1898, the Woman's Board of Missions of the Interior sent Dr. Lucy P. Bement and her sister, Miss Frances K. Bement, who began work in Shao-wu the following year. Mrs. E. L. Bliss joined the station in 1902, and in 1904 Rev. C. L. Storrs, Jr.

## VI. THE NATIVE FORCE

The native force of the station has included three pastors, twenty-four unordained preachers, eighteen school-teachers (men), six school-teachers (women), six Bible-women, and twenty other helpers, making in all seventy-five specially employed native workers. When it is remembered that practically all this force of native helpers was trained by the little group of missionaries in Shao-wu City, the

efficiency of the missionary organization is proved.

## VII. METHODS AND EQUIPMENT

The three large divisions of missionary work are evangelistic, medical, educational. For thirty years Dr. Walker has been the leader in evangelistic work. In Shao-wu City there are two churches, the original church at East Gate, which is supported entirely by the Chinese, and the North Gate Chapel, built in 1903. There are also chapels in nearly all the outstations, the result of self-effort on the part of the Chinese. The medical work has two departments, the hospital and dispensary for men, in charge of Dr. Bliss, and the dispensary for women, in charge of Dr. Bement. In one year Dr. Bliss treated 6,534 patients in his hospital, and Dr. Bement 6,000. The Educational Department includes more than twenty day schools, and in Shao-wu City the Boys' Boarding School and the Girls' Boarding School, each equipped at last with a much-needed new building.

## VIII. THE APPEAL

There are four definite and pressing needs in Shao-wu today:—

First, another ordained missionary is imperatively needed to reinforce Dr. Walker and Mr. Storrs.

Second, a woman missionary would be greatly welcomed as an associate for Miss Walker in the schools.

Third, an increase of about \$500 annually is required for the medical work.

Fourth, a kindergarten would fill an empty place in the lives of the Chinese children.





## An Appeal

**From the New Missionary Candidates of the Board to the Young People of the  
Congregational Churches of America**

TWENTY-SEVEN young men and young women, gathered in Boston for conference with the officers of the American Board of Commissioners for Foreign Missions as to their future work as missionaries, are impelled to send this message to the young people of the Congregational churches of the United States:—

“We feel sure that God is calling you to a deeper sense of your share of responsibility in the work of evangelizing the world. We who are just about to answer his call to each one of us are stirred by the thought that it is not only entirely within your power to furnish necessary men and money, but that it is also within your responsibility. We who have come from among your homes and churches and colleges plead with you to listen intently and to respond quickly to God’s call.

“God is calling you by your knowledge of the need of non-Christian nations. Every fact concerning human need of which you learn carries with it an imperative demand that you meet that need in so far as you are able. The study of missionary activity is perilous for one whose ears are closed to a call to service. The story of nations in bitter need because they are without the gospel of Jesus Christ has brought us to face the duty of complete consecration to spiritual service among them. We feel sure that the call which has come to us is sounding also in the ears of scores of those to whom we send this appeal. There is nothing so fatal as disowned responsibility. There is nothing so tragic as persistent unfaithfulness. We plead with you to listen to the voices that tell of those in the darkness of sin and ignorance and under the yoke of religion which is not the good tidings of Jesus Christ. We plead with you to send us comrades.

“We feel sure that God is calling you by placing before you unparalleled opportunity. The men of the Williams’ Haystack, a century ago, scanned the whole world to find an open door. Today no country by law or by custom forbids the entrance of the Christian missionary. Urgent messages come frequently from every quarter of the globe that men and more men be sent to bear the gospel of Jesus Christ. A century ago men who were eager to obey Christ’s last command had to organize a missionary board among the home churches before they could go. Today the great missionary boards of America are searching constantly for capable men who are willing to go. At this very moment our American Board seeks to know of thirty-six young men and young women who are ready and willing to be sent. They cannot be found. God’s call seems to fall on leaden ears. We feel that it ought not to be so.

The kingdom of God will inevitably come in all the world. It is of comparatively small consequence to that kingdom whether a few or many of us spring to answer his call with our whole lives, but it is of immense importance to every one of us whether or not we are willing and eager to be in the place for service where God wishes us to be. God does not call every one to go, neither does he call every one to stay, but he does call every one to a post of service in his kingdom. We feel sure that the opportunities for Christian work which he has opened up in every non-Christian nation in the world constitute one of the very strongest appeals to young people in Christian lands to serve him at home so that they may send, or to make it their purpose to go.

“God is calling every one of us to share in the work which he is crown-

ing with success. We believe that there is no demonstration of the power of the gospel of Jesus Christ equal to that taking place on mission fields today. We firmly believe that there is no field for activity where there are such substantial returns for the investment of a life. No one can read the pages of the missionary history of the last century, nor observe the present condition of missions in all parts of the world, without ac-

knowledging that nothing succeeds like the gospel of Jesus Christ. But in view of the vast populations yet unreached, in view of present fields inadequately manned, in view of the untouched resources of the Christian Church, the very success of missionary enterprise constitutes its most imperative appeal to the young men and the young women of America.

"God is calling. Shall he call in vain?"

FRED FIELD GOODSSELL

University of California, 1902  
Hartford Seminary, 1905

ROBERT ERNEST HUME, *India*

Yale, 1898  
Union Seminary, 1905

PETER HANSON

University of Minnesota, 1901

EDWARD BRADFORD ADAMS

Yale, 1901  
Union Seminary, 1904

ISABELLA M. BLAKE, *Turkey*

Middlebury, 1905

ALICE SEYMOUR BROWNE, *China*

Mt. Holyoke, 1900

LAURA CASWELL, *Ceylon*

Massachusetts General Hospital, 1904

MARY P. CHRISTIE, *Turkey*

Bryn Mawr

LAURA M. COLLINS

Blackburn University

DIANTHA L. DEWEY, *Turkey*

Oberlin, 1903

HENRIETTA M. ELMER

THEODORE A. ELMER

Lafayette, 1894  
Princeton, 1896  
Princeton Seminary, 1897

RICHARD S. M. EMRICH, *Turkey*

Bates, 1900  
Hartford Seminary, 1904

JEANNETTE W. EMRICH, *Turkey*

Pratt Institute

LOUIS B. FRITTS, *Ceylon*

Washburn, 1904

EDITH GATES

Mt. Holyoke, 1902

NINA OLD HANSON

Beloit, 1904

ALDEN R. HOOVER, M.D.

University of Iowa, 1902  
Iowa Medical College, 1905

THOMAS KING, *Africa*

Oberlin College  
Oberlin Seminary, 1905

LUCIA E. LYONS, *China*

University of Michigan, 1902

CHARLES H. MAXWELL

Carleton, 1900  
Hartford Seminary, 1903

HARRIET NORTON

Bridgewater Normal, 1904

MARIA BROOKS POOLE, *Turkey*

GRACE A. TWINING

Northfield Seminary

AMANDA ANDREWS WALKER, *Japan*

Lake Erie, 1895  
Marietta, 1897

HENRIETTA M. WARREN, *Japan*

Lake Erie, 1899



# THE EVANGELIZATION OF THE WORLD IN THIS GENERATION

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16,000 Missionaries on the Field  
50,000 Required to Evangelize the World

1,000,000 men engaged in the Russo-Japanese War

1,195,000 in the Standing Armies of the United States, Great Britain and Germany

12,000,000 American, British, and German College Graduates of a Generation. 1-24<sup>th</sup> would Evangelize the World.

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\$20,000,000 Income of Foreign Missionary Societies of the World

\$800,000,000 Army and Navy Expenditures of the United States, Great Britain and Germany

\$1,115,000,000 Cost to Great Britain of South African War

\$196,207,000 Annual net Increase in Wealth of Protestant Church Members of the United States over and above all Expenditures

\$25,000,000,000 Total Wealth of the Protestant Church Members of the United States

## POWER ENOUGH

*And Jesus came and spake unto them, saying, All Power is Given Unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the World.*

## WE CAN DO IT IF WE WILL

(Copyright, 1905, by the Young People's Missionary Movement)

THE timely appeal by the new missionaries of the American Board, printed in the Young People's Department of this issue, lends force to the representation of facts in this chart. There is power enough in the church of Christ to evangelize the world speedily, but it is not utilized by the human agents through whom alone the love of God as realized in Christ must be made known to men.

What answer will the young people of Congregational churches give to this appeal from twenty-seven of their number? They have done all they could, and will continue to do all possible, that the non-Christian world may be Christian. Reality is the keynote of this appeal. They wish comrades. And they must be sent. After reaching their fields, like their associates, they must be supported by money, and sustained by prayerful regard. The motto, "Pray, Study, Give," indicates the response of those who remain at home. May it not be that many who read these pages may now form the purpose to join as future comrades those who are now going?

## A STORY FROM MICRONESIA

### Jouan: A Micronesian Christian Endeavorer

By Mrs. Thomas Gray, of Ponape

ONCE upon a time a baby boy was born in Mejijo, which is a very dirty little village in Ponape, Micronesia. He had many brothers and sisters, who ran about and played without any clothes on, and had gay frolics with the pigs and dogs and neighbors' children. When Jouan, the baby, was able to run about his parents gave him away to a man and woman who had no children. They gave all his brothers away, also, to relatives and friends who asked for them. Ponapeans think people are very selfish and that they do not love their friends if they are not willing to give their children away to those who ask for them.

When Jouan was six or seven years old they made a deep fringe from cocoanut leaves for him to wear around his waist. Before this time he had not worn any clothes at all. The man who had adopted him died, and his own father took him back, but soon gave him away again. By the time Jouan was fourteen he had been given away three times, and was not very sure to whom he did belong.

By this time some of the people who claimed him said it was time to pick out a wife for him, as he would be old enough to marry in a year or two. This made Jouan very cross; he said he did not want to get married. All his own people became very angry, and they scolded a great deal and said he was a bad, disobedient boy. Usually Jouan was very sweet-tempered and easily managed; but he had a mind of his own, and when the scoldings became unreasonable he ran away.

A new mission school was being started a mile from his home, and he hung about there most of the time, watching for chances to carry wood or do little errands. Mr. and Mrs. Gray soon noticed him, and asked if he would like to come and live with them all the time. He said, "Yes," with a bright smile. To all practical purposes he had been living at Oua, the mission station, for several weeks, but Mr. Gray felt he ought to ask the boy's parents or guardian before he took him for good. Jouan did not seem to know who really had the right to give him permission to remain with the missionaries, and he considered it an unnecessary formality, anyway. After much questioning his own father was found, and he readily gave his consent to the missionary's request.

When things were lost it was always Jouan who could find them, and as he grew older he was a great help to the missionaries. He was truthful and honest. He never forgot to feed the pigs and attend to the cow. Being very careful and neat, he took good care of everything; even his clothes seemed to last longer than many of the other boys'. He learned to make his own shirts and trousers and to sew on a neat patch. He learned to do plain cooking and to wash dishes, scrub a floor and keep a clean kitchen.



But I have not told you about Jouan's warm heart. One time Mr. Gray went away on a ship to another island called Pingelap. Jouan felt very badly, and said to Mrs. Gray, with a queer break in his voice, "I love Mr. Gray, and I do not want him to go away." All the two weeks he was gone Jouan went about singing, "Oh, my poor Mr. Gray! gone to Pingelap, they say." Mrs. Gray sometimes sang, "My poor Nellie Gray," because the



NATIVE PONAPEANS

boys liked the music very much; and so, you see, Jouan just changed it a little; but as his knowledge of English failed him at the end of those two lines, he had to begin all over again, "Oh, my poor Mr. Gray!" etc. Often he sang it softly and thoughtfully, for he was really thinking of Mr. Gray and hoping his ship would return safely.

One time Jouan had a very bad sore on his leg and had to be sent for a few weeks to the German doctor at the colony, about ten miles away. When he was ready to start, Mrs. Gray gave him a little bundle, with many charges

about being a good boy and not getting into bad company. Jouan listened and tried to choke the tears back, but he did not succeed very well; and when Mrs. Gray said good-by he could not speak at all, so he just turned from her and ran away as fast as he could.

Jouan is now a nice-looking boy of eighteen, and is as full of jokes and innocent fun as ever; but he is more manly, and is beginning to look at life more seriously. He is very fond of helping with the work, is always sweet-tempered, and never gets into mischief, which is more than we can say of some white boys. He is anxious to get his lessons well in school, but he is very slow. It is almost impossible for him to learn how to add and subtract. It has taken him four years to reach long division. He could memorize quickly, but stumbled badly over his reading lesson. But Jouan was not a boy to give up, and before long the missionaries found he was the only one among their boys who remembered his previous lessons well. He loved stories and pictures. There are no storybooks in Ponape, so Mrs. Gray often told the boys stories, and he would spend hours looking at the pictures in English books.

One evening, as he lay on the floor absorbed in a picture book, a kitten came rubbing and purring against him. He picked it up and held it against his ear. The kitten purred louder than ever, it was so pleased, and Jouan laughed, "Oh, this cat is very hot, I hear it *boiling!*"

He is fond of slipping into the kitchen of an evening and having a little confidential chat with Mrs. Gray, if she happens to be setting bread and is alone. He is not the only boy who does this, and Mrs. Gray's bread has many stories worked into it.

Jouan has some very progressive ideas for a Ponapean. One is his intense hatred of the way people give away their children. "It is just as if they were pigs and they did not love them," he explained one day; "I have had four mothers, not counting you, and I am done with all of them." Another idea of Jouan's is that people ought to love each other very much before they get married. When he was just a little boy he ran away rather than promise to marry a girl he did not want. His younger brother is a different kind of a boy, and when he was fifteen he was married to a little girl of thirteen. A short time ago he grew tired of her and "threw her away," as the Ponapeans say. Jouan feels the disgrace and the wrong a great deal more than his brother does, and said to him, severely: "If you did not love the girl why did you not say so before you married her? You ought to have had more sense than to get married when you were so young; but since it is done, go back to your wife and behave yourself." His brother is ignorant and bad and has never been to school, and so he just laughed at Jouan.

Jouan has many a heartache on account of his people. Three years ago an older brother died who was not a Christian. Two years ago a sister died who was in the girls' school at the mission. Jouan picked some seeds from a vine which she had planted there, and he loves the vine which has sprung from them, because it reminds him of her. At the present time his father is

very ill and will die soon. This is the father who gave him away, but Jouan's warm heart is still loyal, and every evening at eight o'clock, after his study hour is over, he takes a lantern and goes alone through the dark woods to where his father lives, a mile away. He is back on the mission by daylight, looking after the cows and doing his morning work with the other boys, but he is more quiet than usual. He said to Mr. Gray, "My father calls himself a Christian, but I do not know whether he is *truly one* or not."

Recently a Junior Endeavor Society in America sent some money to Ponape and said they wanted to educate a boy in the mission school. Mr. Gray decided on Jouan, and so one evening, as Mrs. Gray sat sewing — Jouan sat with his elbows on the table watching her — she told him about it, explaining that often the children may not have much money, and may even have to go without things they want in order to save the money to help him. But they will be very happy if they know their money is helping educate a Ponape boy so he can be useful. "I wonder if you will ever do anything bad," Mrs. Gray said, "which I shall have to tell them about. That would make me very much ashamed. If they furnish the money to take you through school, and then you do not live a good Christian life, it will be just the same as if you stole the money."

As Mrs. Gray glanced up from her sewing she saw Jouan's eyes were brimming with tears, and she continued more gently: "But you have lived with us four years and we have not been ashamed of you yet. I think we can trust you. Will you try to be a true, honest, Christian man?" Poor Jouan could not speak, there was such a lump in his throat; but if the children in America could have seen the light shining through the tears in his honest eyes they would not doubt his determination to be a credit to them. He feels both proud and humble to be considered worthy of their interest and help.



MOSES OF RUK AND FAMILY, NATIVES OF PONAPE



# Letters from the Missions

## European Turkey Mission

### THE OUTLOOK

DR. HOUSE writes from Salonica:—

"The state of the country is not at all satisfactory from a political point of view. We are trying to get in some touring before the expected outbreak. I have spent some twenty-four days in touring, and Mr. Haskell is now away on a tour and doing some relief work in the fated town of Kuklish near Strumnitza, where there was a recent massacre by the Turkish soldiery and *bashi-bazouks* of some thirty-seven unarmed

people of the village, and a looting and burning of some thirty or forty houses out of some one hundred and thirty in the village. A hundred English pounds was put at Mr. Haskell's disposal from a relief committee in London.

"We are greatly encouraged by the progress at some of our outstations, in spite of the untoward circumstances. Of course to me personally it has been a great pleasure to have so *very hearty* a welcome by the native friends of the outstations which I have been privileged to visit."



## Western Turkey Mission

### EAGER FOR THE GOSPEL

MR. MCNAUGHTON writes from Smyrna:—

"I have just returned from a long tour into the interior, having visited several large centers, and in all my missionary life I have not seen so eager a desire to hear the gospel. The time seems ripe for an aggressive movement. Last autumn I went over the same territory with a pastor who some eighteen years ago knew that part of our field very well. He frequently remarked on the wonderful change in the sentiments of the people since that time. The cordial reception accorded us in the homes, and the eager congregations who were present at the preaching services indicate a readiness of spirit that should be seized and encouraged.

"In Bourdour, where we preached every evening for a week, our meeting place in the mission premises was quite inadequate to meet the need. Not only were all the seats uncomfortably crowded, but the overflow took a truly Oriental method by disposing itself on the floor.

In Sparta, where, under the pressure of the Greek bishop, the governor last autumn prohibited our preaching, this year, in the absence of the bishop, no restriction of any kind was imposed, and we were able to preach freely to a thirsty audience.

"I feel strongly that we should have two or three more pastors in our field immediately. If we cannot evangelize the field, what hope is there for our educational institutions fulfilling the purpose of their existence in fitting men and women for the pastorate and teaching?

"I think that there can be no question that the pressing need of this field is in the outstation work, and any future funds available for work in this field should be directed to this department of the service."

A NEW CHURCH, WITH PASTOR, AT  
HEREK

DR. EDWARD RIGGS, of Marsovan, reports a council held at the outstation of Herek for the organization of a new



church and the installation of a pastor. There were present at this council four ordained men, three unordained preachers, and one lay delegate. On Friday evening, April 28, a preaching service was held at Herek by the pastor from Vezir-keupru. Dr. Riggs writes:—

“Every evening that week they had been holding religious services, in anticipation of the solemn exercises at its close, and they had been very well attended. After this meeting the council was regularly organized, and the plans for Saturday and Sunday were made out. Saturday morning the church members all came together, to the number of forty-two, and were regularly constituted an independent church. They have thus far been recognized as a branch of the Marsovan church. The church thus formed proceeded at once to elect their preacher, Mr. Yorgi Anastasiades, as pastor, and their oldest member, Krikor Agha Tufenkjian, as deacon. The candidate for the pastorate then appeared before the council, a number of other listeners came in, besides the members of the church, and in the presence of this audience, in reply to questions addressed to him by the council, he made an interesting, logical, and impressive statement of his personal experience, his doctrinal belief, and the methods he proposed to follow in the responsible work about to be laid on him. The deacon elect also made a somewhat similar statement, though briefer. The whole service seemed to me a very fitting prelude to the solemn exercises of the next day. The rest of Saturday was spent in visiting various members of the church in their homes, and in the evening there was another preaching service, conducted by Mr. Turadian, of Zille, who was also at one time preacher in Herek.

“Sunday morning the little chapel was well filled, though not crowded, as it would otherwise have been, because it was (Oriental) Easter, and the Greeks and Armenians had celebrations of their

own to attend to, besides the absorbing duty of calling on all their friends and taking a little drink of brandy at each house. The introductory exercises were conducted by Mr. Turadian and Mr. Kartozián, and Professor Xenides preached the Easter sermon, which he skillfully guided to an application to the church organization and ordination at hand; I offered the ordaining prayer; Mr. Kouzoudjakoghlu gave the right hand of fellowship, with a few appropriate words; Mr. Chakarian made an address to the people, as several years of service among them had made him familiar with their needs and their dangers; Mr. Sirabian spoke a few words on the part of the mother church at Marsovan; Mr. Thomaidés made an address to the new pastor, pointing out some of his duties; and the whole long service closed with the benediction, pronounced by the newly ordained bishop of the church in Herek, the Rev. George Anastasiades. After a recess of a few minutes there was a meeting of the Young Men's Christian Association of this church, which was addressed by Mr. Thomaidés, and then the survivors went home for a belated noon meal.

“But our labors were not over. Soon after lunch we were back again in the chapel for another service, which also lasted for two hours or more. Such religious dissipation I should not consider right in our country, but the people here delight in it and seem to flourish under it. In this afternoon service Mr. Kartozián conducted the introductory exercises and preached a short sermon on the relation of the Easter idea to the Lord's Supper. Then the five ordained men laid their hands on the head of the newly appointed deacon, who knelt in front of the platform, while Professor Xenides offered an appropriate prayer, consecrating him to this important service, after which I addressed to him a few words of counsel as to his duties and privileges. I then baptized the

infant son of the new pastor. After this the Lord's Supper was celebrated, the service being conducted by Mr. Kouzoudjakoghlu and Mr. Anastasiades, each of them making an address. Most of Monday was spent in visiting the people in their homes. We also called, some of us, on the local governor, and on some Greeks officially connected with the To-

bacco Regie, which has a large business in Herek. Tuesday morning we took an early start, and had a delightful ride over the grand, wooded mountain to Tokat, where we were guests in the missionary guest room of the parsonage and were entertained by Mr. and Mrs. Kartoizian, and I showed Professor Xenides Henry Martyn's tomb, etc."



### Marathi Mission

#### HOW THE GOSPEL IS WELCOMED

MR. GATES, of Sholapur, reports a number of specially interesting incidents in connection with his tours among the villages near to or remote from his station:—

"The famine of a few years ago prepared the way for the preaching of the truth in some places where it was not known before. Among the interesting men I have met lately is one of the lowest caste, who was at Sholapur on relief work, and heard the truth every morning before work began. He could not read, but saw the need of learning, and got a book which he kept with him, and as he met readers from time to time he would ask a few letters at a time. In this way he soon learned to read well, and has read a large portion of the Bible, besides committing to memory several hymns. He is the most spiritual man that I have had the privilege of meeting for a long time.

"Last year I reported an interview with a sub-judge who had been trained in Wilson College in Bombay. He was sick of the follies of Hinduism that he saw on every side, and begged me to open a mission station at his place. This year I went to see him, and he was as anxious as before that something should be done for the people of his town. He arranged for the two stereopticon preaching services that I held there, and as I was going away he insisted on my coming once more to

hold a service in his courtroom, to which he would invite some of the leading men of the town. My subject was John 8: 12: 'He that followeth me shall not walk in darkness, but shall have the light of life.' I tried to picture some of the darkness and uncertainty of this and the future life without some one to act as guide. I said that if it were possible to find a better guide than Christ I would be willing to take him; but so long as all, or nearly all, acknowledged that he was the best that had yet appeared, it seemed wise to learn all we could from him.

"After I had finished, the sub-judge added a good deal in the same line, and there was not a note of opposition to the influence that we tried to throw upon the meeting. I hesitated to meet such a gathering, composed of the leading Brahmans and Mohammedans of the town, but the result seemed to be good. The sub-judge is hungry for biographies of men who have given their lives for religious and philanthropic work. He was much interested in a book, 'The Building of Character,' that I let him take. He was anxious that Mrs. Gates should come with me next time, and said that she would have six interested listeners, at any rate—all the women in his house. He is not outwardly a Christian, but I think he is not far from the kingdom. He speaks most tenderly of the instructors in Wilson College, who helped him to think seriously of religious things, and especially of Dr. Wilson.

He is of the Brahman caste. Last year he asked me to send him a number of books, giving me a list from some of the *Dnyanodaya* copies I gave him. Owing to the imperfect mail service of the Nizam's government, the books never reached him.

"At my next stopping place, Mardaz, the people gave me a warm reception, as they have on both of my previous visits, because of the help that many of them received while at work in my yard in famine time. The *patil* of the town was just starting off for another village as I came up; but he turned back, and came twice that day to see me. The second time he brought the teacher and other leading men of the town to have a talk on religion. They asked for replies to some of the common arguments for Hinduism. Their object, as they said afterwards, was to have the men who were with them hear.

"The town was full of smallpox, and in the crowd sitting before me, soon after my arrival, was a man with seven children, six of whom were just recovering from the smallpox, and three of them were in the crowd. The seventh child had been vaccinated while the parents were on relief work in my yard, and had not had the disease. None of the children had been vaccinated, except those who were treated in Sholapur. The disease seems to make its appearance in the warm weather, and the mortality does not appear to be large.

"During the famine a girl from Mardaz wandered off and was finally taken into an orphanage at Belgaum. After the famine was over the relatives wanted to have the girl brought back. I sent for her, and she is now living happily with her husband. Owing to this service, many persons in the town have the fullest confidence in me. I might have left the girl in the orphanage, where she would have been baptized soon. She had learned to read, and reads to the people in her house. I think that it is

better for her to be where she is than for the people to have an excuse for saying that the Christians will break up family relations for the sake of making converts. When I came here the girl was visiting in a town six miles away. As soon as the mother-in-law knew that I had come, she went off at once and brought the girl to see me."

#### RESULTS OF RELIEF WORK

"One morning a woman came to see me who had been for some eight or nine months on relief work in my yard. She was in a talkative mood, and related at length the chief features of the relief camp. She was impressed, as others were, with the impartial treatment that all received. She is of good caste, but she told the other women that I did not make any difference between the high and low castes. She narrated the order of the day in the camp; told how they had prayers in the morning, during which some would turn their heads away as though they did not care for such things. But she said that a good many persons from her village learned at that time not to worship any but the one true God. She went on to say that she prayed every morning and evening now, in spite of the fact that many of her neighbors laughed at her. She added in a frank way that she broke a cocoanut every month in honor of the gods. As I explained that that was not consistent with the worship of one God, she said, 'Well, if that is so, I will not do so any more.' The crowd at my tent all the time kept me from visiting one or two near villages where I had planned to go. Many of the women came and put their babies into my hands, and began to tell others how arrangements were made in our relief camp to feed and care for the little children. They did not forget *one* thing that they were often told while on relief work, viz., that the help they received was because of the love that God had put into the hearts of Christians far



away in America. It was hard to make them realize this at the time, but the remarks of the people as they related the events of three years ago were sometimes interspersed with the remark that they were told to thank the true God, and him only, for all that they received. It is humiliating to think that the only complaints that I have heard about unfair treatment in famine camp came from Christians! They seemed to feel that they must be treated in an exceptional manner. If there is another famine in my day—which may the Lord avert!—I shall probably profit by what I have heard of the work of the last famine.

“One old woman, whom I failed to see last year when I visited the town, came and took my hands and began to cry. I asked what was the matter, thinking that some sorrow had recently come to her. She said that she was thinking of how much was done for her and her people during the famine. The night before I left, nearly all the people in the town gathered for a stereopticon preaching service. The next morning I went into the school and had a little talk, and gave some of the Jubilee Gospels.

The police *patil* who had turned back from a visit to another town when he met me going to Mardaz made a little speech in which he, outwardly, at least, tried to make the people realize the importance of what they had heard. He sometimes comes to Sholapur, and knows Dr. Keskar and some of our Christians. Some of the people of the town told me that he had advised them to send their children to our Sholapur schools.

“The next night I stopped at a large town on the way home, where I had never been before. The police officer sent word to me that I was not to stop there, as I had come from Sholapur, where there was plague. I went to see him. He and all the gentry of the place were gathered to witness some of the worst features of the worst feast day in all their calendar. I doubted the advisability of showing the stereopticon there, but on returning to my tent the teacher and several town officers came and asked me to have a service, and I consented. I feared that the drunken rabble would make trouble, but there was a large and quiet audience.”



### Madura Mission

#### VILLAGE CONGREGATIONS

MR. BANNINGA, of Melur, writes of a visit at Kottampatti, a place fourteen miles from Melur, where he found a congregation that may be regarded as typical in character. Of the road to this place Mr. Banninga writes:—

“All along the horizon one sees hills of various sizes, covered with jungle, while nearer by there are immense heaps of rocks that look as though some giants had been hurling tremendous boulders at each other. Sometimes these are interspersed with single rocks from fifty to one hundred feet high—one single piece of rock, without as much as a blade of grass growing on it. In

ordinary years the roadside would have been lined with men and women busy gathering in the year's crop of rice, but this year not more than half of the fields were cultivated, and those that were are giving only a partial crop. Thus instead of looking prosperous, in many places the fields were parched and barren, while in other places men were busy drawing water from wells for watering their fields.

“At 2 P.M. the Kottampatti Christians came with their garlands of flowers and their limes to visit us and pay their respects. This was our first visit there this year, and hence they could not miss the opportunity of having a little outing.



After that the pastor and I got on our bicycles and went to two villages four and six miles away to examine some school children in last year's Bible lessons. And that same evening we held a prayer meeting in the home of one of the Kottampatti Christians.

"On Sunday morning we left Kottampatti at 6.30 in our carriage for Samudrappatti, six miles distant, where we held a preaching service in the little mud schoolhouse. Mrs. Banninga and the pastor were also present. The pastor conducted the opening exercises and I tried to preach. How different a service in such a place from that in a home church! This little mud-walled and thatched-roofed building was about eight feet by fifteen feet, and in it, besides ourselves, were the catechist and his son, four Hindu men, the two daughters of the catechist, four Christian women, and about fifteen Hindu schoolboys. I tried to tell the people what it means to be saved, and what it means to have Christ forgive our sins and give us life eternal. But with the catechist jumping up every five minutes to chase the curious from the door and windows, and the boys whispering and talking, and the poor, ignorant women looking up with a blank stare on their faces, it was far from inspiring to the preacher. Yet Christ did come to save these people, and many of them have seen his joy enter into their hearts and lives. But they are poor and ignorant, and need much patient teaching. The men of the congregation

were not present, for they had been summoned as witnesses in court at Melur, and only returned after the meeting had closed. These people have had to endure much persecution from the Hindus, and especially from a pervert to Hinduism. This man was once a Christian, and studied in the mission schools; but after going back to his village married a heathen wife and has gone back to heathenism, and like the man of whom Christ spoke has become seven times more the tool of the devil.

"Returning to Kottampatti we had services in the afternoon and also examined the school children. After this service the pastor and I were to have gone to a village about three miles off, but since my bicycle had given out I decided to go to a nearer village for street preaching. We had a pleasant time there speaking of Christ to about sixty Hindu men, who listened very attentively. I asked if they knew where my country was, and how far I had come and why? And when they said they did not know, I told them of Christ and what he had done for me, and of his last commandment; and then one of the Christians spoke, and lastly the catechist gave his testimony. The man who spoke after I did is a carpenter and a fine Christian, who does valiant work for his Master, not only in his shop, but everywhere that he gets a chance. The people hear him all the more readily because they know that it is a personal testimony, and not done because he is paid for it."



### South China Mission

#### TOURING IN SOUTH CHINA—THE RAINY SEASON

MR. NELSON writes from Canton:—

"A missionary left in charge of thirty-four outstations, the nearest sixty miles away, cannot wait for fair and fine weather. On my last tour I visited twelve of these outstations. During the

three weeks I was away, it rained hard almost every day, and the sun was invisible. My course took me first by steamer to Macao, eighty miles, then thirty-five miles by launch to my first outstation, Kwong-Hoi. On account of fog we were twelve hours late in reaching this small, though walled, city. The

gates were closed, as it was 8 o'clock at night; but by paying a small fee an old guard on the wall lowered a ladder for us, and we then climbed into the city and made our way to the chapel.

"The next morning we hired a small sailboat and visited San Chau, a village on St. John's Island, where we have a little work begun. This island is noted for having the tomb of Francis Xavier. At San Chau there are now twenty-five converts, and sixty more had enrolled their names as seekers for truth. The converts had already bought a lot for a new chapel. Money was also handed me for more hymn books and pocket New Testaments. The sail across was pleasant, as the wind was propitious, but on our return the wind was contrary and we had a rough time. Two of my companions preferred to shut themselves up in the small hold of the boat, as it was raining, but I preferred to sit outside with my back to the storm and my umbrella open. In this way I did not escape a wetting, but my companions did not escape seasickness. We arrived at 5 P.M. at the third outstation, Siu Tsun, both wet and hungry.

"In Siu Tsun the small band of Christians are undertaking great things. Some of the converts have been in the United States and have some idea of what a church building ought to look like. They have also seen what Christianity can do for a community, and they are anxious to uplift their own people. They have collected about \$3,000, silver, and are now erecting a building of red brick. It is to be thirty-five by forty-five and thirty-three feet high, and to have a gallery, also rooms on the second floor for a boys' school, while below there will be a room for a girls' school. When completed the structure will cost about \$5,000, silver. There is no hindrance to the gospel here. The Christians have started a school for girls in the old chapel, with sixteen pupils, and a school for boys in a home, with fifteen

pupils. Our mission pays the preacher's salary, the Christians doing the rest. During the service I held in this place it rained and thundered terrifically, and I had to shout to be heard; but by 1 o'clock it had cleared, and by 1.30 I was on my way to Hoi In over a pass in the mountain. This pass is often infested with robbers. When I engaged a carrier for my two baskets, sixty cents for the ten miles, he stipulated for payment in advance, saying that he wanted to leave the money at home as he might be robbed on his return. We saw no robbers. The footpaths were wet, and a heavy shower caught us before we reached our destination. This was Saturday. The rains continued unabating for sixty hours."

#### THE BANNER OUTSTATION

"Hoi In is our banner outstation; now, after eighteen years, it is self-supporting. This church has its own pastor and assistant, and enrolls 270 active members. Over four hundred have united with this church, but many have moved away and some have fallen away. On the Sabbath we had as quiet services as a market day in China will allow, but on Monday the new church building was to be dedicated, and a feast was to be spread for several hundred members and invited guests. The Christians built this church last year at a cost of \$7,000, silver, or about \$3,500, gold. It has a seating capacity of 600. Upstairs there are rooms set apart for the missionary, the pastor and preacher, for visitors, and a large room for a school. There is also a fine parlor upstairs. This is the largest church building in South China outside of Canton. Although the rain continued, still the men came, wet, to be sure, but with happy faces and justly proud of their building. It was harder for the women to come on account of the rain, and also because most of them lived at a distance. About one hundred women were expected, but

only about twenty came. The exercises were held in the morning. In the afternoon a feast was spread. Two sheep were killed and boiled whole; one hog was dressed and cooked; two fat geese, with rice and vegetables, were added, so that there was sufficient for all, and ample justice was done to the food prepared. Influential, though non-Christian, men of the village were present and showed their good will.

"On Monday evening I addressed the people on a theme but little dwelt upon here in China, 'The women who followed Jesus ministered to him of their substance.' I told them of the privilege the Chinese women of today ought to have of serving Jesus. After my address the lady teacher from Siu Tsun was called upon. She responded at once, and spoke on Christ, the Light of the World. She deplored the fact that so little, in comparison, was being done for the women of China and that the majority had not yet the light. These two addresses called forth short, lively talks from several of the native preachers, and all agreed that in order to advance the cause of Christ properly in China we must do more for the women and children. It was a most inspiring service. The Christians in Hoi In are to be congratulated on the efforts they have made, and Pastor Chan highly commended for his untiring efforts for his people these eighteen years. There is still a debt of \$1,000, silver, on the building, but influential members have undertaken to raise it.

"The next morning, Tuesday, the rain having ceased, I started for the next place, called Sham Tsing (deep well), which we reached about noon, and held a service. On these tours I depend on canned goods for food, though eggs can generally be found. At this place there were no eggs to be had, but about the time for evening service a brother appeared bringing some, and when asked where he got them, he replied in Chinese,

'My own hens laid them.' I offered to pay for them, but he refused, saying, 'Grant that, in return, you give me a few more spiritual pearls.'

"The next day, after fifteen miles of walking, I reached Chik Shui. Again I was warned against robbers, but none were encountered. It was said that the rains had doubtless kept them from making raids, and if so the rain proved a blessing. The next day, Thursday, two places were visited, with services at 11 and 2.30 o'clock. Before reaching the second place I was wet through, and so asked the native preacher to begin the service with song and prayer while I got on dry clothing. After so doing, I took up the service. The little chapel here was recently built, and was well filled; and good attention was given, though the roof leaked, but that was a minor matter."

#### A WET TIME. — A FLOGGING

"The next morning we were again on the tramp for Yan Ping. The rain fell in torrents and added to our discomfort. My clothing was now thoroughly wet, but there was not much danger of taking cold as long as we kept walking. As we neared Yan Ping the carrier of the baskets slipped on the narrow path and dropped the baskets. The food basket fell into the paddy field and was soaked, but the coolie remarked that it 'was no matter'; but I remembered I had packed into it for the last two places ten hymn books, three volumes of Church History, and three New Testaments. It was, therefore, no laughing matter that they were spoiled, but finally they reached their destination. At Yan Ping the rain fell in sheets, so that many were kept from attending the services; still the chapels were fairly well filled."

Mr. Nelson relates a variety of experiences occurring during the following days, in one of which at a swollen stream he was picked up by the chair bearers, chair and all, and lifted high



and dry above the water, and so pursued his journey to No Lung, at which place the attendance was good, though the rain continued day after day. At Yeung Kong Mr. Nelson witnessed the flogging of a suspected robber, of which he says:—

“No one who has seen a flogging in China can ever forget the sight. The method is barbarous in the extreme and fearfully cruel. The victim was made to kneel before a rack which reached to his chin. His hands were stretched out and pinned down at the wrists; his head was made secure by a chain around the neck locked around a post; his cue was tied to this post from above, so that it was partly suspended; a bamboo pole was run between his bended legs behind the knees, and fastened down at either end; his single coat was removed and his back laid bare. The stern judge with his attendants sat directly in front; the lictor with his rattan whip stood behind. At a signal from the judge the beating and counting went on till fifty or a hundred strokes had been given, when there was a pause, the object being to make the prisoner confess. As the strokes fell, the wretch groaned and the flesh quivered. His back was red and raw. How many strokes this one had received before I came I do not know; he had been punished before we arrived, and it continued too long for us to see the official that day.

“The Chinese say that under such punishment the prisoner at last will confess to anything. On confession, robbers and pirates are decapitated, minor offenders are beaten, imprisoned, and fined. I came away thankful for two things at least: one was that I was not a Chinese judge; the other that I belong to a country where there is at least some justice and no torture.”

Mr. Nelson went on board a passage boat, towed by a small launch, expecting to reach his home in Canton in two days and two nights, but fogs and tides made it four days and four nights. Of this last part of the journey Mr. Nelson says:—

“My companion and I passed this time in a small room six by five by four feet. Here we slept at night, and here during the day we had our meals, and then sat and whiled away the time by reading, talking, and musing on the indifference of the Chinese. Time seems to be nothing to them. The boat was horribly filthy, for in addition to the passengers, who occupied every available space, even to the idol loft at the end of the boat, we had on board 500 hogs in crates, a hog in each crate; 200 baskets of geese, ducks, and chickens; 100 baskets of ducks' eggs, each basket containing about fifty dozen. There was much rice on board, also other produce. The hogs in their uncomfortable positions did a great deal of squealing, and were absolutely without food during at least five days. The poultry made much noise, but were fed. The passengers had the customary two meals a day. I didn't have much to eat during these days, as my provisions were about gone; but I lived each day in expectation of reaching home, where I could get clean clothes and proper food. As ‘all things come to those who wait,’ my waiting finally brought me relief, for after the expiration of the fourth night Canton came in view, and by 10 o'clock in the morning I was at ‘home, sweet home.’ Although the journey had been a most trying one both by land and sea, I was none the worse for it, but I am enjoying this week at home, though busy.”



### Micronesian Mission

#### TWO MONTHS IN GUAM

A LETTER has been received from Mr. Case, dated Guam, March 20:—

“After two months of living in the tropical climate of Guam we find ourselves in good health, and trust we shall keep so by a wise expenditure of our strength. We have met in many social ways the navy people who are living here, although the society life in Guam is liable to be distracting if indulged in overmuch. But if we are to do any work among the navy people it behooves us to win their social confidence.

“The mission work has crowded upon me from the first, and I am now fairly in the midst of its activities and problems. It was possible for me to take up a part of the work as soon as I arrived, as fully one-half of the people understand considerable English. I began with the Thursday evening prayer meeting in English, occasionally allowing one of the church members to lead in Chamorro. The Christian Endeavor prayer meeting was also open to my ministrations, English claiming about one-half of the exercises. In fact, both English and Chamorro are spoken at nearly all of our meetings.

“I began the preaching services for the English-speaking people on the first Sunday in March, taking up a line of work which my predecessor, Mr. Price, conducted with general favor. This preaching service is in the evening immediately after the Endeavor meeting. It is intended primarily for the Americans residing on the island in the vicinity of Agaña. Judging from the attendance thus far, one would be led to believe that they did not care for such services. However, a more general advertisement of the meetings and some personal effort on my part may increase the interest. I have questioned in my mind how far I ought to assume responsibility for the spiritual welfare of the English-speaking

people here, when I am sent to do a work for the natives. The duties at the church thus enumerated consume so much of my time that I have to fight for the time for language study, which is the most important duty before me.

“My impressions of the missionary situation here are in the main favorable. The work is small, but complex and full of problems. It is too early yet, when the church is just learning to walk, to expect a large degree of activity from the members. Nevertheless the church seems to me to be full of life and strength, which will develop with the years. They need to be led into a deeper spiritual life, to know the spirit as well as the letter of the Bible. I long for the time when I can speak the Chamorro, and through it speak to them heart to heart of the things of Christ and of the larger life of service.

“The school Mr. Price organized at the Point as a boarding school, with a view to securing the assistance of two lady missionaries, broke up as soon as he gave up the work. The pupils have scattered to the ranches in the interior of the island. I am not prepared to say just now whether they would come back again if the lady missionaries were to come out. One or two have said that they would like to come for more instruction. The great ambition of the natives is to learn English, as it represents power and money to them. They can learn the English from the government schools. The day school in Agaña in connection with the church moves on with the same even prosperity. It does not increase its pupils very fast, but it seems to hold those that it gets. The enrollment numbers twenty-one, all coming, with the exception of two, from Protestant homes. This school illustrates a condition which is generally true of all the mission work just now, namely, it is largely within the church; the church is growing from within rather

than from without. I think that this condition can be altered in course of time, when certain hindrances are removed and the church is more active."



### West Central African Mission

#### OCHILESO, THE NEW STATION

WE have already reported the removal of the mission station of Sakanjimba to Ochileso, an altogether new site, the name meaning "Hot Springs." Some account of the transference, with the reasons therefor, was given in the *Missionary Herald* for October last, page 432. Tents were first employed, but since then buildings have been erected, and the work of the station opens prosperously. Ochileso is about forty miles from Sakanjimba. Almost the whole population removed to the new site, and already the number of people about Ochileso has increased nearly one-half. The natives as well as the missionaries find what they did not have at Sakanjimba—an abundance of excellent land for cultivation. This is a matter of great importance, bearing upon the prosperity of the mission work, assuring both a comfortable and inexpensive support and a permanent native population. Bearing this in mind, the following report just received from Mrs. Woodside is very encouraging:—

"We have the loveliest garden we ever had. For about three months we have had all kinds of vegetables in abundance. The soil is so rich that things grow fast, and everything grown is tender and crisp and fine flavored. I never saw such sweet corn as we are having now, with large, full ears. Mr. Woodside sowed about half an acre with wheat, and it is up several inches. The fruit trees are doing finely. The pine-apples and all tropical fruits find their native soil here, and other fruits, too, I think will do well. The peaches are putting out a fine growth. We are beginning to get strawberries from plants we set out two months ago. We shall

carry the irrigating stream on down to the garden, so that we can have water there during the dry season; that with a large *onaka* ought to keep us supplied all through the dry season with fresh vegetables and strawberries.

"Our people are all very well and happy. One cannot but help be enthusiastic over the work and condition of things at such a place as this. The people like it so well. They are beginning to get food from their own fields, so that they will not need to buy much more. The domestic animals are doing well on this fine grass and the mineral water, which they like so much.

"You cannot imagine what a load has been lifted and what a joy it is to live here. At our last communion four more were admitted to the church, making eleven since we came. Our *sekulu*, Satombella, is such a comfort and help to Mr. Woodside—scarcely three years out of heathenism, and yet such a solid Christian! His advice to the younger men is always wholesome, and they all love and respect him. He is kind and helpful to his wife, too. Let me give you an instance. When they were digging the irrigating ditch last season, some one suggested that the women should help because they, too, would have the benefit of it. The old man spoke up quickly, and said, 'No, the women have enough to do; that is our work and we will do it.' And so they did. His wife and eldest son and daughter are now members of the church. The eldest daughter was married at Christmas time to one of our most promising evangelists, a lad that we picked up at the villages four years ago.

"There are thirteen of the church members who have volunteered to go

out to the villages every Saturday afternoon, staying all night and coming home Sunday morning. They have meetings Saturday evening and Sunday morning, and then bring as many people home with them as will come to attend the services here. We think they are doing a good work. They meet with good receptions, and we think their influence is good. The villages visited are very friendly, and villages where they have not yet gone are beginning to ask that teachers be

sent them. We feel more and more convinced that our coming to this place was no mistake; indeed, I have felt all along that we were divinely led. From the very beginning, when we learned about the place, I had the firm conviction that God's hand was guiding, and when I saw the place I said, 'This is the place prepared for a mission station from the foundation.' It has been held in reserve all the ages until now; just at the right time it has been revealed to us."



## Notes from the Wide Field

### INDIA

CENTENNIAL OF REV. HENRY MARTYN.—The Rev. J. P. Trowbridge, of North Rochester, Mass., sends us the following note, commemorative of one whose life and early days made such a profound impression upon the Christian Church at the beginning of the modern missionary era:—

"Saturday, the 8th of July, will mark the hundredth anniversary of Henry Martyn's leaving London to sail for India. He has been called the first great missionary of the English Church since Boniface. At the time when he arrived in Calcutta the efforts that had been made to provide even English residents with the means of grace were very small. There were only two English churches in the presidency of Bengal. The mission societies in Great Britain had not long been established, and their work for India, though planned in some degree, was not yet begun. Martyn lived only six years after landing on the shores of Hindustan. He won but few converts; established only five schools; and saw his work crowned at Cawnpore by the opening, on September 30, 1810, of the church for which he had long prayed and labored. The next day he started on his journey to Persia to complete his translation of the New Testament into the language of that country, and to present a copy to the shah. The expedition proved too much for his slender constitution, and he died on the way, October 16, 1812, near Tokat, where his body was buried. But in the last century the spirit of his noble life has been marching on to animate the church of Christ in Europe and America. It is well to remember so impressive an anniversary."

### AFRICA

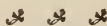
BAROTSILAND MISSION.—Hopeful tidings come from this French mission, showing that though the loss of Mr. Coillard is painfully felt the mission is by no means disheartened. The health of the missionaries has been, on the whole, very good. A new outstation has been founded sixteen miles from Lealui, and a native Barotsi placed in charge. Certain reforms have been inaugurated. Witchcraft has been forbidden under heavy penalties. The chiefs have made a civil law favoring *Sunday rest*, and public worship is well attended. The long lost but recently found son of King Lewanika is a very ignorant lad, and though professing to be an inquirer he did not see why, in order to please his father, he should not go through all the old pagan ceremonies. An interesting incident is recorded from Sesheke, where Mr. Beguin was besought by the neighboring chiefs, in view of the terrible drought,



to pray for rain. Mr. Beguin held a service for this purpose, telling the people that he was not, like their magicians, a rain maker, and that in asking God to give them rain they must repent of their sins and turn to him in obedience. It might be that God would not at once give them the rain they sought; that he might withhold it till they sought him with their whole hearts. But it is said that the people had scarcely left the church when the rain fell in torrents.

As a memorial of Mr. Coillard, the London Auxiliary of the Barotsi Mission is raising a fund to erect a church, a school, and a dwelling house at a point close to the Victoria Falls, where the new railroad bridge is to cross the Zambesi River. Here there will undoubtedly be a large town. It is to be called Livingstone, after the great discoverer of the Falls. Here Mr. Coillard and his associates carried on mission work for some years, and here it is proposed to make a memorial to Mr. Coillard. The treasurer of this fund is William Tod, Denham Green, Trinity, Edinburgh; and the appeal for aid is signed by a large number of representative men, bearing various denominational names, but all desirous of honoring the memory of this noble pioneer missionary.

It is reported that on April 1 the bottom booms of the Victoria Falls railway bridge were bolted, which means that the two ends of the famous bridge over the Zambesi have now been safely joined. This is one of the most remarkable engineering feats of our times, and gives assurance that the projected Cape to Cairo railroad will be an accomplished fact before many years.



## Miscellany

### Bibliographical

*The White Peril in the Far East.* By Rev. Sidney L. Gulick, D.D. Pp. 191. F. H. Revell Co., New York. Price \$1 net.

In his previous volume, "The Evolution of the Japanese," a volume which has been received with great favor, Dr. Gulick gives abundant evidence of his critical acumen as well as his profound sympathy with the Japanese. He has evidently been moved greatly by the suggestions now often made as to the danger confronting the Western world in view of the progress of Japan and China. But the peril is not all on one side. These nations of the East are in peril, and their case is to be considered as well as that of the Occident. The yellow peril is regarded as very real by many in America. The white peril is assuredly very real to the Chinese and the Japanese. Dr. Gulick reviews the story of the awakening and recent development of Japan, and treats of the cause and conduct of the present war. He is convinced that Japan is able to maintain

a long war, and that she will carry it on "until she wins or until she is ruined." "There is no middle ground." But it is shown that both Japan and China have suffered and may suffer yet more from the aggressions of the Western nations. The record of the forces that have been brought to bear, especially against China, from the days of England's opium war down to the aggressions of France and Germany and to the seizure by Russia of Manchuria, is most damaging. The partition of China was a matter of discussion only a few years since. What shall hinder the nations from proceeding to the task ere long? Should Japan be vanquished in the present conflict the partition might be begun very soon. Dr. Gulick has no expectation that Japan will be vanquished, and yet he feels that some scheme must be devised to ward off permanently the white peril which threatens the Eastern nations. We fear that his scheme will not command the assent



of the nations concerned. If Japan, as a result of the present war, could conquer Siberia and expel Russia from the Far East, our author recognizes the fact that Japan could not hold that territory permanently. Russia in process of time would gather strength and renew the conflict. A buffer state must now be provided and its independence guaranteed by friendly Powers, like England and the United States, in order to insure an abiding peace. The scheme is an

interesting one. We fear it would be unworkable.

*How a Little Girl Went to Africa:* Told by Herself. By Leona Mildred Bicknell. Boston: Lee & Shepard. 1904. Pp. 172.

An attractive book for children, illustrated by many bright photo-engravings. This "little girl" does not tell much about missions, but the children would learn many things about Africa and the way to get there from these pleasant chapters.



## Notes for the Month

### SPECIAL TOPICS FOR PRAYER

*For Japan.* that in the day of her triumph the nation may not be unduly exalted: that she may study the things that make for peace; that she may recognize the Hand that has given her her victories, and may continue to favor the free proclamation of the gospel of our Lord Jesus Christ.

*For China,* and specially for the North China Mission in its present pressing needs; that supplies may be forthcoming to meet the urgent appeal now made, and that the multitude of inquirers now seeking the light may be pointed to Him who is the Light of the World. (See page 329.)

### ARRIVALS IN THIS COUNTRY

May —. At New York, Rev. Henry G. Bissell and family, of the Marathi Mission.

May 17. At New York, Miss Esther B. Fowler, of the Marathi Mission.

### MARRIAGE

June 1. At Auburndale, Mass., Miss Mary A. Channell, formerly of the Micronesian Mission at Guam, to Mr. Ezra H. Stevens, of Albany, N. Y.

### ORDINATIONS

May 15. At Oberlin, O., Mr. Thomas King, under appointment to the East Central African Mission.

May 31. At New Haven, Conn., Mr. Robert Ernest Hume, son of Rev. Robert A. Hume, D.D., now under appointment to the Marathi Mission.

June 12. At South Framingham, Mass., Mr. Richard S. M. Emrich, under appointment to the Eastern Turkey Mission.

Mrs. Mary C. Winsor, of Sirur, desires to express through the *Missionary Herald* her gratitude to the many friends who have written her since the death of her husband, Rev. Richard Winsor, and to ask that they accept this acknowledgment of their kindness, inasmuch as she is unable personally to write to them.



## Donations Received in May

Maine	
Alfred, Cong. ch.	4 00
Bath, Winter-st. Cong. ch., of which	
50 from Galen C. Moses,	66 70
Belfast, 1st Cong. ch.	25 00
Brewer Station, 1st Cong. ch.	15 58
Brunswick, 1st Parish ch.	150 00
East Baldwin, Cong. ch.	10 00
Gardiner, Y. P. S. C. E. of 1st Cong.	
ch., for Shao-wu,	6 00
Garland, Cong. ch.	2 00
North Anson, Dinsmore Memorial	
Cong. ch.	23 25
South Berwick, Cong. ch.	34 00
Thomaston, Cong. ch.	6 00
Waterville, Cong. ch., Rev. H. N.	
Pringle,	4 00—346 53

New Hampshire	
Amherst, Mrs. E. W. Nichols,	4 25
Concord, New Hampshire Female	
Cent Institution and Home Miss.	
Union (Sanbornton Aux.),	12 00
East Sullivan, Cong. ch.	9 00
Gilsum, Cong. ch.	5 00
Hanover, ch. at Dartmouth College,	150 00
Lakeport, W. C. Landis,	8 00
Lyme, Cong. ch.	51 00
Manchester, Louise C. Smith and	
Friend, for Shao-wu station,	30 00
North Weare, Cong. ch.	1 60
Swanzy, Cong. ch.	7 00
West Lebanon, Cong. ch.	11 13—288 98

## Vermont

Bellows Falls, 1st Cong. ch., toward support Mrs. J. E. Tracy,	57 33
Brandon, Cong. ch., toward support Rev. E. A. Yarrow,	5 00
Bridport, Cong. ch.	3 10
Brownington and Barton Landing, Cong. ch., toward support Rev. R. Thomson,	64 00
East Brookfield, Cong. ch., toward support Rev. C. W. Young,	9 00
Greensboro, Cong. ch., toward support Rev. R. Thomson,	10 81
Hinesburg, Cong. ch.	15 00
Holland, Cong. ch., toward support Rev. R. Thomson,	10 00
Irasburg, Cong. ch., toward support Rev. R. Thomson,	23 00
Newport, Cong. ch., toward support Rev. R. Thomson,	63 87
Northfield, Cong. ch., toward support Rev. John X. Miller,	21 16
North Troy, Cong. ch., toward support Rev. R. Thomson,	30 00
Norwich, Cong. ch.	10 00
Orange, Y. P. S. C. E., toward support Rev. J. X. Miller,	2 00
Randolph, Cong. ch., toward support Dr. C. W. Young,	10 00
Rutland, Cong. ch.	34 44
Warren, Y. P. S. C. E., toward support Rev. J. X. Miller,	2 00
Westford, J. Kidder,	5 00
Williamstown, Cong. ch., toward support Dr. C. W. Young,	12 50—338 21
<i>Legacies.</i> —White River Junction, Richard C. A. Lathara, by Irenus K. Hamilton, Ex'r, add'l,	625 00
	1,013 21

## Massachusetts

Andover, Seminary ch., 230; Friend, 20,	250 00
Arlington, K. L. M.	50 00
Auburndale, Cong. ch.	100 00
Bedford, Emily M. Davis,	1 00
Blackstone, Cong. ch.	25 00
Boston, Allston Cong. ch., 140.90; Central Cong. ch. (Jamaica Plain), to const. REV. CHAUNCEY J. HAWKINS, H. M., 100; 2d ch. (Dorchester), 15; Y. P. S. C. E. of Walnut-av. Cong. ch. (Roxbury), toward support Dr. W. T. Lawrence, 225; Y. P. S. C. E. of Pilgrim Cong. ch., toward support Dr. F. C. Wellman, 25; H. Fisher, 500; Miss Zeigler, 5,	1,010 90
Boxford, 1st Cong. ch.	32 06
Brimfield, Cong. ch.	35 58
Brockton, Friend, 3; Friends, 2,	5 00
Brookfield, Miss M. E. Gibson,	50
Cambridge, Prospect-st. Cong. ch.	411 82
Chicopee Falls, 2d Cong. ch.	12 49
Dedham, 1st Cong. ch.	309 24
Framingham, Mrs. Eleanor Smith, for India,	30 00
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard,	150 00
Granby, ch. of Christ,	11 72
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry,	175 00
Hamden, Cong. ch.	27 92
Haverhill, West Cong. ch., 8.40; Union ch., 7,	15 40
Holbrook, Winthrop ch.	108 17
Holyoke, 2d Cong. ch., 207.02; 1st Cong. ch., 30.43,	237 45
Hubbardston, Cong. ch.	7 00
Lawrence, Samuel White,	50 00
Lowell, Pawtucket Cong. Sab. sch., toward support Mrs. M. A. Fairbank,	25 00
Lynn, North Cong. ch.	42 03
Lynnfield Center, Cong. ch.	25 27
Marshfield, Cong. ch.	1 60
New Bedford, North Cong. ch., toward support Rev. F. R. Bunker,	605 00
Newbury, 1st Cong. ch.	22 77

Newburyport, North Cong. ch., 20.06; Prospect-st. ch., 4.37,	24 43
New Salem, Cong. ch.	4 33
Northbridge Center, Y. P. S. C. E., toward support Geo. M. Newell,	5 00
Pittsfield, South Cong. ch.	36 00
Randolph, Cong. ch.	152 61
Rutland, Cong. ch.	10 16
Salem, Tabernacle ch., of which 109.60 toward support Rev. D. S. Herrick,	112 63
Sandwich, Cong. ch.	11 15
Somerville, Franklin-st. Cong. ch., 15.46; Y. P. S. C. E. Union, for native preacher, care Rev. E. C. Partridge, 100,	115 46
South Braintree, Cong. ch.	14 00
Springfield, Olivet Cong. ch.	8 25
Stockbridge, Cong. ch.	14 59
Stoneham, Cong. ch.	29 15
Wakefield, Cong. ch.	52 01
Wellesley Hills, Cong. ch., toward support Rev. J. C. Perkins,	91 30
Westfield, 1st Cong. ch., 123.62; 2d Cong. ch., 30,	153 62
Westhampton, Y. P. S. C. E., for Shao-wu,	11 00
West Medford, Cong. ch.	40 70
Worcester, Bethany Cong. ch.	16 00—4,679 76
<i>Less.</i> —Westboro, Cong. ch., returned,	8 60
	4,671 16
<i>Legacies.</i> —Northampton, Numan Clark, add'l,	25 00
Royalston, Emily B. Ripley, by A. G. Bullock, Ex'r,	5,000 00
Springfield, Mary A. Kellogg, by James H. Barton, Ex'r,	500 00—5,525 00
	10,196 16

## Rhode Island

Providence, Central Cong. ch., Women's For. Miss. Soc.	60 00
<i>Legacies.</i> —Pawtucket, Hugh McCrum, add'l,	465 75
	525 75

## Connecticut

Bridgeport, Park-st Cong. ch.	65 50
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy,	80 00
Cheshire, John L. Foote,	50 00
Colchester, Y. P. S. C. E., for Shao-wu station,	10 00
Darien, 1st Cong. ch.	27 03
East Woodstock, Cong. ch.	10 00
Hartford, Park-st Cong. ch., toward support Rev. A. Fuller, 209.13; Jun. Y. P. S. C. E. of Wethersfield-av. Cong. ch., for Shao-wu station, 20; Mrs. John W. Cooke, 200, Misses C. E. and K. C. Camp, 100, Chas. C. Russ, 100, Mrs. Chas. T. Russ, 260, all toward support Mrs. B. K. Hunsberger,	889 18
Kent, 1st Cong. ch.	11 84
Lakeville, Geo. B. Burrall,	100 00
Middletown, 1st Cong. ch., toward support missionary,	60 95
New Haven, Dwight-pl. Cong. ch., toward support Rev. W. S. Ament,	100 00
New London, Mrs. J. N. Harris,	2,000 00
New Milford, 1st Cong. ch., 2.60, and Y. P. S. C. E., 5, both toward support Rev. J. E. Walker,	7 60
North Mianus, Cong. ch.	11 00
North Woodstock, Cong. ch.	2 15
Norwalk, 1st Cong. Sab. sch., for Ing-hok,	13 00
Prospect, Cong. ch.	14 00
Salisbury, Cong. ch., toward support Dr. F. D. Shepard,	9 75
S-otland, Cong. ch.	2 00
Sharon, Cong. ch.	7 10
Simsbury, 1st ch. of Christ, toward support Rev. J. E. Merrill,	14 34
Somersville, Cong. ch.	20 50

Southbury, 1st Cong. ch., 5.50; Mrs. Hermon Perry, 2,	7 50
South Manchester, Cong. ch.	44 53
South Norwalk, Cong. ch.	13 10
Stafford Springs, Cong. ch.	51 81
Woodbridge, Y. P. S. C. E., for Shao-wu,	2 00—3,633 93

**New York**

Angola, Miss A. H. Ames,	5 00
Brooklyn, South Cong. ch., 100; Park Cong. ch., 17.40; E. V. Latham, 10,	127 40
Buffalo, Niagara-sq. Y. P. S. C. E., for catechist, Madura, 10; Marion Whittemore, 5,	15 00
Columbus, Cong. ch.	12 55
East Bloomfield, Mrs. Eliza S. Goodwin,	4 90
Elbridge, Cong. ch.	6 00
Gloversville, 1st Cong. ch.	138 31
Moravia, 1st Cong. ch.	43 00
New York, Claremont Park Cong. ch.	12 00
Rockaway Beach, 1st Cong. ch.	10 00
Scottsville, Rev. John Cunningham,	5 00
Tarrytown, Mrs. H. F. Lombard,	50 00
Walton, 1st Cong. ch., to const. Rev. GRANVILLE W. NIMS, H. M.	95 92
Warsaw, Cong. ch.	10 80
Westchester, Cong. ch., toward support Rev. T. S. Lee,	500 00
—, Cong. Asso. of New York,	29 00—1,064 83

**New Jersey**

Closter, Cong. ch.	5 00
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**Pennsylvania**

Blossburg, Welsh (1st) Cong. ch.	7 00
Le Raysville, Cong. ch.	10 00
Riceville, Cong. ch.	2 00
Scranton, Y. P. S. C. E. of Providence Welsh Cong. ch., for native worker, Madura,	25 00—44 00
<b>Legacies.</b> — Philadelphia, Dr. Samuel Ashhurst, add'l,	2,194 62
	2,238 62

**West Virginia**

Huntington, 1st Cong. ch.	18 50
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**District of Columbia**

Washington, 1st Cong. ch., Y. P. S. C. E., for Foochow,	25 00
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**North Carolina**

Hillsboro, Cong. ch. Mission Band,	5 00
Kings Mountain, Lincoln Cong. ch.	3 00
Little Mills, Cong. ch.	1 50
Mt. Gilead, Cong. ch.	70—10 20

**Florida**

Philips, Cong. ch.	8 25
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**Alabama**

Fairhope, Cong. ch.	3 00
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**Louisiana**

Hammond, Cong. ch.	5 90
New Orleans, University Cong. ch.	3 00
Vinton, Cong. ch.	5 00—13 90

**Arkansas**

Rogers, Y. P. S. C. E., for Shao-wu,	18 00
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**Indiana**

Fort Wayne, Plymouth Cong. ch.	25 00
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**Kentucky**

Newport, York-st. Cong. ch.	12 00
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**Missouri**

Hannibal, Pilgrim Cong. ch.	10 00
Kansas City, L. B. Rand,	100 00—110 00

**Ohio**

Fredericksburg, Y. P. S. C. E., for Shao-wu,	5 00
Geneva, 1st Cong. ch.	16 21
Gomer, Welsh Cong. ch.	46 70
Hamilton, Cong. ch.	5 00
Oberlin, Y. M. C. A. and Y. W. C. A., Oberlin College, for work, Shansi,	300 00
Rock Creek, Cong. ch. and Sab. sch.	5 00
Twinsburg, Cong. ch.	20 00
Wauseon, Cong. ch., 10, and Sab. sch., toward support Rev. W. P. Sprague, 8,	18 00
Wellington, 1st Cong. ch.	40 00—455 91

**Illinois**

Aurora, 1st Cong. ch.	31 93
Canon, Cong. ch.	33 61
Chicago, Chicago Theological Seminary, toward support Rev. C. N. Ransom, 164; St. Paul's Cong. ch., 11.10; Auburn Park Cong. ch., 3,	178 10
Dover, Cong. ch.	16 00
Dwight, Cong. Sab. sch., for Shao-wu,	30 00
Jacksonville, Cong. ch.	36 25
Joliet, Rev. S. Penfield,	5 00
Lacon, Cong. ch.	30 00
La Harpe, Cong. ch., 10.50; Lucy S. Maynard, 5; E. G. Segner, 50,	16 00
Mazon, Park-st. Y. P. S. C. E., for native worker, India,	16 00
Neponset, Cong. ch.	15 00
New Windsor, Cong. ch.	7 00
Oak Park, 1st Cong. ch., of which 31 toward support Dr. W. A. Hemingway, and 200.25 toward support Rev. R. Chambers, 231.25; 2d Cong. ch., toward support Rev. C. A. Nelson,	328 71
95.46; 3d Cong. ch., 2,	10 92
Ontario, Cong. ch.	10 92
Peoria, Union Cong. Y. P. S. C. E., for Aruppukottai,	15 00
Sandwich, Cong. ch., add'l,	5 50
Springfield, Hope Cong. ch. and Sab. sch.	5 00
Stark, Cong. ch.	8 00
Wayne, Cong. ch.	25 43
Wheaton, College ch.	56 40—863 85
<b>Legacies.</b> — Buda, James F. Hyde, by H. T. Lay, Trustee, add'l,	50 00
	919 85

**Michigan**

Ann Arbor, 1st Cong. ch.	94 82
Breckenridge, Y. P. S. C. E., for Shao-wu,	15 00
Charlevoix, Cong. ch.	18 00
Drummond, 1st Cong. ch., W. T. Strickland,	2 00
Flint, 1st Cong. ch.	24 94
Grand Haven, Cong. ch.	6 00
Grand Rapids, Park-st. Cong. ch., Miss. Soc., toward support Dr. C. R. Hager, 25; East Cong. ch., 5,	30 00
Lansing, Pilgrim Cong. ch.	16 20
Pittsford, Cong. ch.	2 69
Traverse City, 1st Cong. ch.	17 36—227 01

**Wisconsin**

Beloit, 1st Cong. ch.	126 00
Bloomer, Cong. ch.	6 38
British Hollow, Thomas Davies,	50 00
Durand, Pilgrim Cong. ch.	12 50
Endeavor, Mrs. S. S. Dewey,	15 00

Fond du Lac, 1st Cong. ch.	94 24
Fulton, Cong. ch.	3 68
Kenosha, 1st Cong. ch., for Albanian work in Macedonia,	114 17
Kewaunee, Cong. ch.	11 00
Menasha, 1st Cong. ch.	18 45
Milton, Cong. ch.	6 10
Milwaukee, Bethlehem Cong. ch., 5;	
Swedish Cong. ch., 5,	10 00
Oshkosh, 1st Cong. ch.	50 00
Pittsville, Cong. ch.	2 36
Sterling, Cong. ch., Mr. Tenney,	1 00
Superior, Hope Cong. ch.	6 00
Two Rivers, Cong. ch.	5 00—531 88

**Iowa**

Des Moines, Pilgrim Cong. ch.	11 25
Fontanelle, Cong. ch.	23 75
German Township, Cong. ch.	2 72
Gilbert Station, Cong. ch.	13 61
Iowa City, 1st Cong. ch.	7 01
Long Creek, Welsh Cong. ch.	16 00
Minden, Zion Ger. Cong. ch., Woman's Soc.	10 00
Monona, Cong. ch.	2 75
Pleasant Grove, Cong. ch.	7 05—94 14

**Minnesota**

Brownston, Cong. ch.	6 26
Detroit, Cong. ch.	5 16
Jeffers, Rev. F. O. Krause,	50 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 100; Oak Park Cong. ch., 11; Rev. and Mrs. C. B. Fellows, for native preacher, Madura, 32,	143 00
Rochester, Cong. ch.	25 70
Spring Valley, Etna Union Cong. ch.	7 20
Wadena, Cong. ch.	11 20—248 52

**Kansas**

Longton, Cong. ch.	1 61
Oneida, Cong. ch.	2 36
Powhattan, Cong. ch.	3 00
Wellington, 1st Y. P. S. C. E., for native worker, Madura,	8 00
——, State Association,	12 75—27 72

**Nebraska**

Bladen, Isaac Miller,	150 00
Cowles, Cong. ch.	4 00
Creighton, 1st Cong. ch.	12 56
Geneva, 1st Cong. ch.	10 00
Havelock, Cong. ch.	5 23
Leigh, Cong. ch.	11 05
Lincoln, Union service,	11 00
Linwood, Cong. ch.	21 05
Neligh, Cong. ch. and Sab. sch.	37 70
Newcastle, Cong. ch.	3 00
Omaha, 1st Cong. ch.	2 61
Scribner, Cong. ch.	6 00
Theftord, Cong. ch.	20 58
Weeping Water, Cong. ch.	42 29—337 07

**California**

Fitchburg, Grace Cong. ch.	15 00
Highland, Cong. ch., for Sendai,	52 00
Lodi, Cong. ch.	7 50
Los Angeles, 1st Cong. ch., toward support Rev. W. L. Curtis, 410;	
Friend, 5,	415 00
Redlands, 1st Cong. ch.	165 24
Riverside, 1st Cong. ch.	100 00
San Francisco, Richmond Cong. ch.	5 00
Ventura, Y. P. S. C. E., for Japan,	5 80
Whittier, Plymouth Cong. ch.	5 25—770 79

**Oregon**

Freewater, Cong. ch.	2 00
Hillsboro, 1st Cong. ch.	6 00
Portland, Cong. ch.	10 00—18 00

**Colorado**

Highlandlake, Cong. ch.	2 20
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**Washington**

Bellingham, 1st Cong. ch., 73; Dr. Chas. Seneca Teel, to const. Rev. Wm. Orr Wark, H. M., 50,	123 00
Granite Falls, Union Cong. ch.	19 15
Meyers Falls, 1st Cong. ch.	3 00
North Bellingham, Cong. ch.	1 88
Prescott, Carpenter Cong. ch.	1 01
Seattle, Pilgrim Cong. ch.	65 70
Snohomish, Cong. ch.	6 50
Springdale, Cong. ch.	8 00
Steilacoom, Oberlin Cong. ch.	18 00
Tacoma, 1st Cong. ch.	66 00
Walla Walla, Valley Chapel, Union ch.	3 00
Wallula, Cong. ch.	1 70—317 54

**North Dakota**

Williston, Mrs. I. C. Stewart, for No. China, 5, E. C. Africa, 5,	10 00
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**South Dakota**

Aberdeen, Plymouth Cong. ch.	2 95
Ashton, Cong. ch.	1 00
Bonesteel, Cong. ch.	4 00
Fort Pierre, Cong. ch. and Sab. sch., for Shao-wu,	46 25
Mitchell, 1st Cong. ch.	18 51
Willow Lake, Cong. ch.	5 00—77 71

**Montana**

Big Timber, 1st Cong. ch.	5 00
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**Idaho**

Genesee, Cong. ch.	5 65
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**Utah**

Salt Lake City, Y. P. S. C. E. of 1st Cong. ch., for native work in Japan,	15 00
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**Oklahoma**

Anadarko, St. Peter's Cong. ch.	1 50
Okarche, 1st Cong. ch.	3 73—5 23

**Ruth Tracy Strong Fund**

(For work at Beira, East Africa)

MAINE.—Bath, Galen C. Moses,	25 00
MASSACHUSETTS.—Hatfield, Rev. R. M. Woods,	20 00
ILLINOIS.—Chicago, Robert W. Patton,	100 00
IOWA.—Grinnell, Miss A. G. Manning,	25 00
MINNESOTA.—Minneapolis, Geo. H. Rust,	25 00
HAWAII.—Honolulu, Mrs. Titus Coan,	30 00

225 00

**MISSION WORK FOR WOMEN**

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston,  
*Treasurer*

For sundry missions in part,	12,949 67
(Aux., Rutland, N. Y., 9, and Aux., Manhattan ch., N. Y., 25.50),	34 50
For house fund for Miss M. Campbell,	100 00
For building for girls' school, Sholapur,	300 00
For furnishings for Abbie B. Child Memorial Building, Diong-loh,	60 00
For building for Miss Alice P. Adams' work, Okayama,	350 00
For outfit, Miss C. F. Grant,	23 00—13,817 17



## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois,  
Treasurer 3,095 62

## MISSION SCHOOL ENTERPRISE

MASSACHUSETTS.—Blackstone, Cong. Sab. sch., 2, Y. P. S. C. E., 2, and Jun. Y. P. S. C. E., 1; Boston, Sab. sch. of 2d Cong. ch. (Dorchester), 15; Hyde Park, 1st Cong. Sab. sch., 17.32; Lowell, 1st Trin. Cong. Sab. sch., Jun. Dept., 8.50; Newburyport, Y. P. S. C. E. of Whitefield Cong. ch., 5; do., North Cong. Sab. sch., 3.81; Worcester, Park Cong. Sab. sch., 7.75; do., Union ch. Sab. sch., Jun., Prim., and Kindergarten Depts., 6.79,	69 17
CONNECTICUT.—Cromwell, Cong. Sab. sch., 81.40; Suffield, 1st Cong. Sab. sch., 10; Westport, Saugatuck, Cong. Sab. sch., 3.59,	94 99
NEW YORK.—Brooklyn, Willoughby-av. Cong. Sab. sch. of Clinton-av. Cong. ch., 20; Flushing, Cong. Sab. sch., for pupil, Brousa, 18.50; Mt. Sinai, do., 3; New Village, Y. P. S. C. E. of 1st Cong. ch., 5,	46 50
PENNSYLVANIA.—Plymouth, Pilgrim Cong. Sab. sch.	6 00
LOUISIANA.—Hammond, Cong. Sab. sch.	2 18
TEXAS.—Dallas, Grand-av. Cong. Sab. sch.	9 00
INDIANA.—Fort Wayne, Plymouth Cong. Sab. sch.	10 00
ILLINOIS.—La Harpe, Cong. Sab. sch., 5, and Y. P. S. C. E., 3; Ontario, Cong. Sab. sch., 3,	11 00
WISCONSIN.—Beloit, 1st Cong. Sab. sch., 35; Rosendale, Cong. Sab. sch., 9.16; Superior, Hope Cong. Sab. sch., 2.23,	46 39
IOWA.—Cromwell, Cong. Sab. sch.	5 00
KANSAS.—Wakefield, Cong. Sab. sch.	7 50
NEBRASKA.—Weeping Water, Cong. Sab. sch.	28 92
COLORADO.—Denver, Plymouth Cong. Sab. sch., 12.25; Otis, Y. P. S. C. E., 1.60,	13 85
WASHINGTON.—Bellingham, 1st Cong. Sab. sch.	20 94
SOUTH DAKOTA.—Bonesteel, Cong. Sab. sch.	3 00
	374 44

## For Support of Young Missionaries

ILLINOIS.—Abingdon, Y. P. S. C. E., 5; Brimfield, Jun. Y. P. S. C. E., 1.50; Chicago, 1st Y. P. S. C. E., 13.75; La Grange, Y. P. S. C. E., 5; Malta, do., 5; Rockefeller, do., 5; Springfield, 1st Y. P. S. C. E., 8; Tonica, Y. P. S. C. E., 10; Waverly, do., 5, all for MacLachlan Fund,	58 25
MICHIGAN.—Grand Rapids, South Y. P. S. C. E., for Lee Fund,	10 00
WISCONSIN.—Brothead, Y. P. S. C. E., 2.16; Superior, Hope Y. P. S. C. E., 5, both for DeForest Fund,	7 16
IOWA.—Aurelia, Y. P. S. C. E., 5; Williamsburg, do., 10, both for White Fund,	15 00
NEBRASKA.—Weeping Water, Y. P. S. C. E., for Bates Fund,	10 00
	100 41

## Additional Donations for Special Objects

MAINE.—Portland, 2d Parish ch., A. S. Fuller, for catechist, Madura, 40; do., income Annie A. Gould Fund, for education of Chinese girls in Pao-ting-fu, 50,	90 00
NEW HAMPSHIRE.—Bennington, Mrs. C. M. Whitney, for pupils, care Miss E. M. Blakely,	15 00
VERMONT.—St. Johnsbury, Sab. sch. of South Cong. ch., for schools, care Rev. H. N. Barnum,	20 00
MASSACHUSETTS.—Auburndale, Mrs. Geo. M. Adams, for work, care Mrs. E. F. Carey, 23; Boston, Mt. Vernon Chinese	

Sab. sch., for native helpers, care Rev. C. R. Hager, 90.07; do., Armenian Educational Soc., for Bardezog Orphanage, 35.44; do., Carrie H. Murdock, for pupil, care Mrs. G. H. Hubbard, 15; do., N. A. Morjickian, for Bardezog Orphanage, 10; Everett, Washburn Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. E. P. Holton, 20; Melrose, Y. P. S. C. E., for work, care Rev. R. A. Hume, 15; Newton, Howard and Maud Barton, for orphan, care Miss Belle Nugent, 10; Newtonville, Mrs. Etta T. Wheelock, for hospital at Harpoot, 50; Northboro, Cong. Sab. sch., for Okayama Orphanage, 6.74; Springfield, Mr. and Mrs. R. A. Clark, for medical assistant for Dr. F. F. Tucker, 15; Wellesley, Mrs. E. H. Jones and Dr. E. H. Barker, for Sofia ch., 10; —, An Adana man, by Rev. H. Adadourian, for Scripture Fund for Blind in Adana, 3,	303 25
RHODE ISLAND.—Providence, V. S. Babasian, for pupil, Anatolia College,	25 00
CONNECTICUT.—Bridgeport, Park-st Cong. ch., Fullerton Memorial Circle, for school, Micronesia, 60; Colchester, Y. P. S. C. E., for work, care Dr. C. R. Hager, 5; Hartford, Mrs. C. B. Smith, for orphans, care Dr. G. C. Reynolds, 100; do., Miss M. E. Nutting, for hospital, care Miss C. E. Bush, 5; New Britain, South Cong. ch., Chinese classes, for native helper, care Dr. C. R. Hager, 50, and Bible-woman, care do., 25; Newington, Young Men's Miss. Circle, for pupil, care Rev. J. E. Abbott, 20; Norwichtown, Cong. ch., Miss Hyde, for Bardezog Orphanage, 35,	200 00
Correction.—Newington, May Herald, Y. M. C. A. should read, Young Men's Mission Circle.	
NEW YORK.—Clifton Springs, Annie Young, for school buildings, Jaffna, 5; New York, North Y. P. S. C. E., for native helper, care Rev. J. P. Jones, 40; do., B. H. S. S. Soc., Mihran Donchian, for Alumni Hall, Bardezog, 25; Saratoga Springs, Bertha E. Davis, for Ponasag Hospital, 1; Scarsdale, Cong. ch., Friends, for pupils, care Rev. T. S. Lee, 50; Walton, 1st Cong. ch., Member, for work, care Rev. J. H. DeForest, 5,	126 00
NEW JERSEY.—Glen Ridge, Cong. Sab. sch., for carriage for Rev. T. F. Hahn, 25; Merchantville, Presb. Sab. sch., for use Rev. R. M. Cole, 25,	50 00
PENNSYLVANIA.—Bryn Mawr, Presb. Sab. sch., for scholarship in Tarsus Institute, 40; Philadelphia, S. D. Jordan, for Lend-a-hand Fund, Ceylon, 5; Pipersville, Union Y. P. S. C. E., for pupil, care Rev. B. K. Hunsberger, 15,	60 00
INDIANA.—Anderson, Hope Cong. ch., Young Ladies' Fortnightly Club, for use of Rev. C. L. Storrs,	25 00
ALABAMA.—Talladega, Cong. Sab. sch., for pupils, Ceylon,	10 00
MISSOURI.—St. Louis, Mrs. R. Webb, for church building at Mersine,	50 00
OHIO.—Cincinnati, Rev. L. W. Mahn, for work, care Rev. G. H. Hubbard, 5; Cleveland, "Bohemians," for work, care Rev. J. S. Porter, 13.50; do., Mary E. Woodin, for work, care Rev. E. H. Smith, 10; do., Mrs. Frances E. Goddard, for kindergarten, care Miss Hannah C. Woodhull, 5; Dover, Cong. ch., for evangelist, care Rev. C. A. Clark, 6.30; Elyria, 1st Cong. ch., for work, care Dr. H. N. Kinneair, 52.66; Fayette, Carrie L. Sprague, for work, care Rev. W. P. Sprague, 10.50; Sullivan, Willis F. Persons, for work, care Rev. G. H. Hubbard, 5,	107 96
ILLINOIS.—Chicago, Salem Evan. Cong. ch., for orphan, care Mrs. R. Winsor, 3.75; Elgin, Mrs. W. G. Sawyer, for chapel, care Rev. F. B. Bridgman, 10; Oak Park, 1st Cong. ch., toward Fire Protection Fund, care Rev. R. Chambers, 1; Tonica, Jun. Y. P. S. C. E., for pupil, care Rev. B. K. Hunsberger, 15,	29 75

MICHIGAN.—Grand Rapids, Park Cong. Sab. sch., 18.75; South Y. P. S. C. E., 8.75; Plainfield-av. Y. P. S. C. E., 7.50; Plymouth, do., 3.50; East-st., do., 1.50; Barker Memorial, do., 4.50; Smith Memorial Three O'Clocks, .50, all for work in Smyrna; Holland, Hope Ref. ch., Ladies' Miss. Soc., for church building, care Rev. J. J. Banninga, 23.50,	
WISCONSIN.—Ripon, Prim. Dept. of Cong. Sab. sch., for pupil, care Miriam V. Platt,	68 50
MINNESOTA.—Minneapolis, Y. P. S. C. E. of 5th-av. Cong. ch., for Bible-woman, care Miss E. S. Hartwell,	10 00
NEBRASKA.—Neligh, Y. M. C. A., Gates Academy, for pupil, Marathi,	5 00
CALIFORNIA.—Los Angeles, Mrs. F. C. Latimer, 20, and Mrs. A. B. Fish, 15, for work, care Mrs. C. D. Ussher; Mills College, Tolman Mission Band, for work in Ceylon, 50; Pasadena, 1st Cong. ch., for native worker, care Rev. C. R. Hager, 35; San José, Lelia I. Scates, for Ponasang Hospital, 1; San Mateo, Y. P. S. C. E., for native preacher, care Rev. W. W. Wallace, 10,	15 00
COLORADO.—Colorado Springs, Mrs. M. C. Gile, for work, care Rev. Henry E. Fairbank, 15; Denver, James Carson, for native helper, Ceylon, 50,	131 00
SOUTH DAKOTA.—Huron, Cong. ch., 5.01, and Cong. Sab. sch., 6.56, for work in Tung-chou,	65 00
NEW MEXICO.—San Mateo, Miss Mabel A. Smith, for native helper, Mt. Silinda,	11 57
CANADA.—Montreal, American Presb. ch., Woman's For. Miss. Soc., for McLeod Hospital, 5; do., In memoriam, F. W. R., for village work, care Rev. T. W. Woodside, 5; do., Mrs. A. W. Read, sale of pressed flowers, for work, care Mrs. M. M. Webster, 3, and sale of grass bracelets, for Ochileso school supplies, care Mrs. T. W. Woodside, 1; Oxenden, Thomas Baldwin, for native helper, care Rev. W. L. Beard, 32,	10 00
GERMANY.—Berlin, through Rev. S. L. Gulick, for Factory Girls' Home, Japan,	46 00
INDIA.—Madura, Rev. H. C. Hazen, for work, under his own supervision,	120 95
	54 00
<b>For Publication Work, Constantinople</b>	
Previously acknowledged, \$3,949.92.	
MICHIGAN.—Detroit, 1st Cong. ch.	50 00
<b>MISSION WORK FOR WOMEN</b>	
From WOMAN'S BOARD OF MISSIONS	
Miss Sarah Louise Day, Boston, <i>Treasurer</i>	
For scholarship, care Miss M. M. Patrick,	5 45
For work, care Miss E. M. Barnum,	30 00
For work, care Rev. A. N. Andrus,	10 00
For work, care Mrs. R. Winsor,	17 39
For work, care Mrs. R. A. Hume,	5 00
For work, care Mrs. J. E. Abbott,	40 00
For work, care Mrs. J. E. Abbott,	25 00
For work, care Mrs. J. E. Abbott,	20 00
For work, care Miss Belle Nugent,	5 00
For work, care Miss Belle Nugent,	19 00
For work, care Mrs. R. Winsor,	20 00
For work, care Mrs. J. C. Perkins,	15 00
For work, care Mrs. H. C. Hazen,	10 00
For work, care Mrs. H. C. Hazen,	10 00
For use of Rev. J. P. Jones,	5 00
For use of Rev. Mark Williams,	5 00
For use of Mrs. John Howland,	32 00—273 84
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR	
Mrs. S. E. Hurlbut, Evanston, Illinois, <i>Treasurer</i>	
For use of Miss A. Fenenga,	10 00
For pupil, care Miss E. M. Chambers,	25 00
For pupil, care Miss J. L. Graf,	6 13
For widow, care Miss A. Abbott,	25 00
For use of Rev. F. W. Bates,	15 00
For use of Mrs. G. D. Marsh,	16 00
For Bible-woman, care Miss N. N. Russell,	5 00
For use of Dr. Meda Hess,	10 00—112 13
From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS	
Miss Emily Thompson, Toronto, Ontario, <i>Treasurer</i>	
For native teacher, care Rev. C. R. Hager,	30 00
For pupil, care Rev. F. W. Macallum,	15 00—45 00
	2,219 95
Donations received in May,	34,598 35
Legacies received in May,	8,860 37
	43,458 72
<b>Total from September 1, 1904, to June 1, 1905, Donations, \$376,394.25; Legacies, \$75,188.37 = \$451,582.62.</b>	
<b>Abbott Fund</b>	
ALABAMA.—Talladega, Carrie E. Parkhurst,	60 00
WISCONSIN.—Brandon, Mrs. E. S. Jones,	26 00
	86 00
<b>Advance Work, Micronesia</b>	
CONNECTICUT.—Green's Farms, Alfred J. Wakeman,	20 00
CALIFORNIA.—Claremont, Cong. Sab. sch.	5 36
	25 36
<b>Atwater Memorial</b>	
OHIO.—Oberlin, Friends, by C. N. Pond,	400 00
<b>The New Missionary Vessel</b>	
MAINE.—Masardis, Cong. Sab. sch.	32
NEW HAMPSHIRE.—Exeter, 1st Cong. Sab. sch., 10; Mason, Cong. Sab. sch., 2,	12 00
MASSACHUSETTS.—Beverly, Dane-st. Cong. Sab. sch., 15.85; Manchaug, Jun. Y. P. S. C. E., 1st Baptist ch., 2.30; No. Attleboro, Trinity Cong. Sab. sch., 1.30; So. Royalston, Stuart Graham Hale, 10,	19 55
CONNECTICUT.—New Britain, South Cong. Sab. sch., 25; Southington, 1st Cong. Sab. sch., 15.64,	40 64
NEW YORK.—Cortland, Prim. Dept., 1st Cong. Sab. sch., 12; Gasport, 1st Cong. Sab. sch., 2.25,	14 25
OHIO.—Cleveland, Minnie C. Harlow, 30; Kelloggsville, 1st Cong. Sab. sch., 1.30,	1 00
ILLINOIS.—Aurora, Jun. Y. P. S. C. E. of New England Cong. sch., 1; Springfield, 1st Cong. Sab. sch., 7.37,	8 37
MICHIGAN.—Alpena, Intermediate Y. P. S. C. E., 4.60; Detroit, Jun. Y. P. S. C. E. of 1st Cong. ch., 20,	4 80
WISCONSIN.—Evanville, Cong. Sab. sch., 8.45; Pittsfield, Hattie Harlow, 20,	8 65
IOWA.—McIntire, Cong. Sab. sch.	1 45
MINNESOTA.—Wadena, Cong. Sab. sch.	5 00
KANSAS.—Jemore, Cong. Sab. sch.	50
NEBRASKA.—Indianola, Cong. Sab. sch.	12 50
CALIFORNIA.—Angels, Union Cong. Sab. sch.	5 00
OREGON.—Portland, Ebenezer Cong. Sab. sch., 7.30; Sherwood, Cong. Sab. sch., 3,	10 30
SOUTH DAKOTA.—Tyndall, Winkler,	5 00
JAPAN.—Miyazaki, Jun. Y. P. S. C. E.	50
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